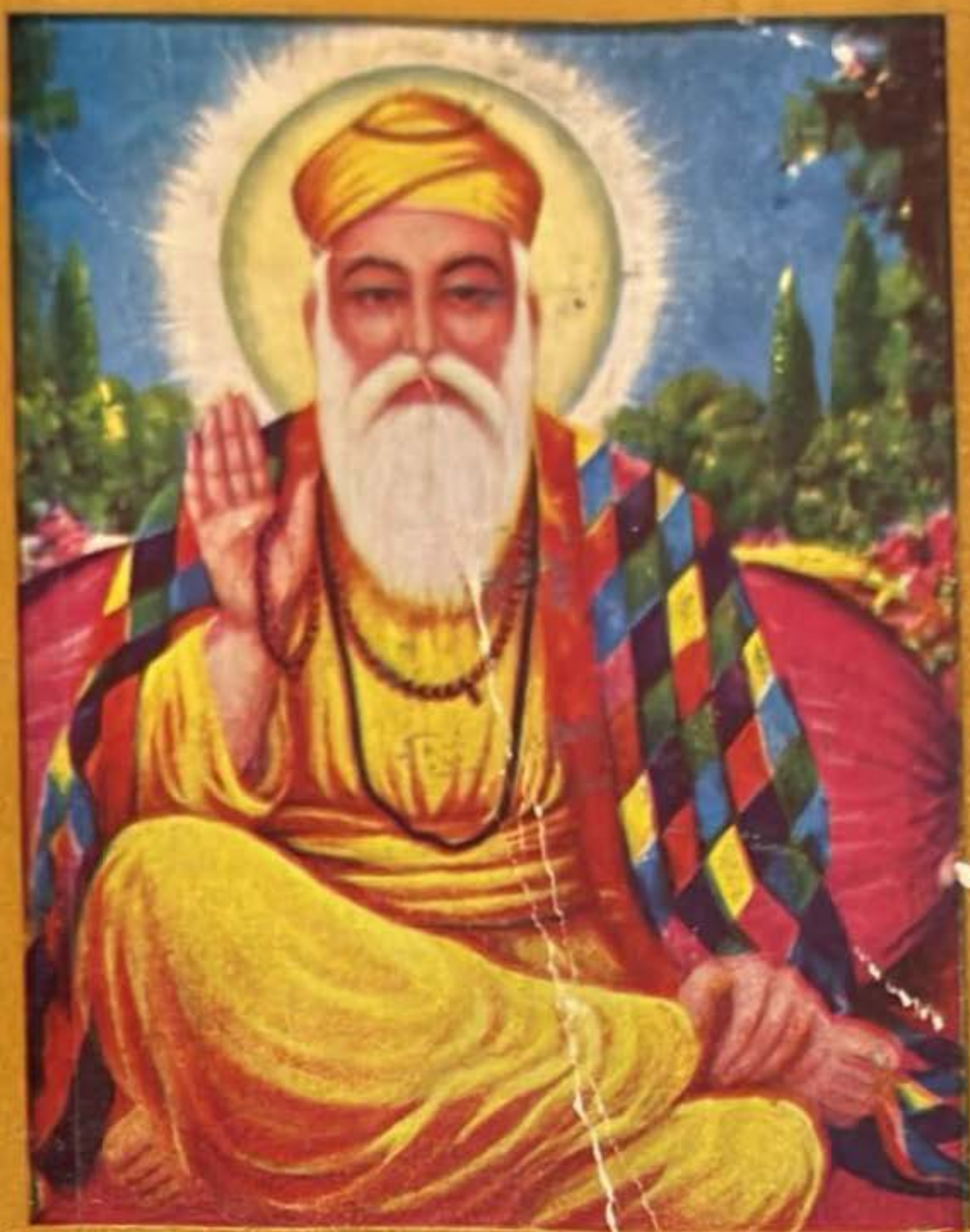


B. P. L. BEDI



# GURU NANAK

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# Sat Guru Baba Nanak

*For The Millions*

*BY*

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## **On the Book**

### **SAT GURU BABA NANAK**

#### *For the Millions*

This work has been specially prepared as a 500th Anniversary Commemoration Volume.

As such the book contains the life story, the narrative of Travels and the quintessence of the Teachings of the great Humanist Master, Sat Guru Baba Nanak.

There are many new aspects to be found in the pages of this very originally written book. The author with his mystic vision has furnished the explanations to many mysteries and miracles associated with the life of the Great founder of the Sikh faith.

We are projecting this volume for the new generation of the Sikhs, and for the spreading the knowledge of the True way of life, in all lands.

## **On the Author**

Sixteenth generation descendant of Sat Guru Baba Nanak, the author led the life of a Revolutionary freedom fighter for the liberation of his motherland. After Independence, he withdrew from Political life and now leads mystic life of the occult, and directs his Centre for Esoteric Studies, The Institute for Inquiry into the Unknown at New Delhi.

His publications, large in number, include a volume on Sat Guru Baba Nanak, entitled "The Prophet of the Full Moon" and Mystic India in three volumes, which is a research Report on the Nature of Nature & the Anatomy of the Inner Man.



## *THUS FLOWED LIGHT*

1	Of Love and of Light	...	...	7
	I. In Terms of Understanding.			
	II. The Mystery of Language.			
2	The Age of Chaos	...	...	11
3	What Else to Learn !	...	...	12
4	Challenge to Tradition.	...	...	14
5	The Cobra knew the Truth.	...	...	16
6	Essence of Earning.	...	...	19
7	Naming the Name less.	...	...	24
8	On the Errand of Earning.	...	...	28
9	To the Pastures New.	...	...	31
10	To the Maidens of Mara	...	...	36
11	New Light on Jap Ji Sahib.	...	...	38
12	In the Abode of Oneness.	...	...	47
13	Summons for the Heretic.	...	...	49
14	For Prayers at the Mosque.	...	...	52
15	Bhai Mardana's Mandolin.	...	...	55
16	MilK versus Blood.	...	...	58
17	The True Way.	...	...	61
18	Trapped by the Dacoit	...	...	65
19	From Eternity to Eternity.	...	...	71
20	Founding of God's Ville.	...	...	74
21	Through the City of Lahore.	...	...	79
22	Essence of Fasting.	...	...	82
23	"Thus is All to Know, ! Dear Sheikh".	...	...	86



24	Lighting the Lamp Without Oil.	...	90
25	In the Home of Sin,	...	93
26	This Jiva is Like a Fish.	...	97
27	"Remind Each Other, of Him"	...	100
28	Sat Guru's Twin Companions.	...	103
29	In the Muslim Middle—East.	...	105
30	To the Seat of the Caliphs.	...	107
31	To the Cradle of the Sufis.	...	108
32	As Babar's Prisoner.	...	111
33	At the Spring of Wali Kandhari.	...	116
34	Listen, O Yogi !	...	120
35	To the Flying Carpet Miracle Man.	...	124
36	The Dialogue of Light.	...	129
37	Through Lama land to Mansrowar.	...	138
38	Following the Pilgrim's Trail.	...	141
	1. At Holy Paryag		
	2. To Varanasi of Lord Shiva		
	3. Blessed is the House holder, O, Sanyasis !		
	4. To Gaya, the City of Redemption		
	5. Then, to Puri of the Lord Jagannath		
39	Among Black Magicians and Man Eaters.		148
	1. Queens of Compassion		
	2. Man Eater becomes a Sikh		
40	Bhai Mardana and the Soap Nut.	...	153
41	Words of Light in Sangal Deep.	...	155
42	The Illusion of Maya Itself.	...	161
43	Congregational Dialogues.	...	165
44	Testament for the Sikhs.	...	170
45	Under the Same Dome.	...	172
46	From the Occult Eye View.	...	174



## OF LOVE AND OF LIGHT

The twin shaktis of love and light which Sat Guru Baba Nanak incarnated in his own physical self constitute the dynamics behind the teachings of the founder master of the Sikh faith.

Who ever wishes to understand how to live love and live light, for such a seeker, there never has been a greater teacher than Guru Baba Nanak, with his uniquely inimitable simplicity of expression and total mastery of the simile and the parable. No less effective in his armoury, was the use of irony and even ridicule for the purpose of making his sublime teachings more pointed and therefore more readily understandable.

To the simple peasant he taught the lesson of humility by pointing towards the heavily weighted branch of the mango tree and saying 'Look, dear one, how the branch with the most fruit on it is bowing the lowest'.

To the merchant, he spoke in the language which he could grasp best. The Sat Guru drew the grain seller's attention to the pair of scales, showing him how the weightier side hung lower.

To the Pandit and the fanatic he proved through ridicule that giving water to the dead by throwing it towards the sun, as an offering, was as fruitless as his own act of throwing water from the sacred Har-Ki-Pauri at



Hardwar to irrigate the fields in his home village, far far away in the Panjab.

To the mystics and the spiritual teachers he conveyed his message in the gold-tinged dialect of the parable of the Rose Petal. Once the great Guru arrived at a spot which was a retreat of mystic Sufis. On knowing of Baba Nanak's arrival, the Head of the Sufis sent him a cup, brimful with milk. When the bearer of the cup put it in front of the Sat Guru, he looked at it, smiled and took a rose petal and floated it on the milk. The cup was taken back with the message in roses.

The Head of the Sufis had sent the cup full of milk with the meaning that, "O, Wanderer of the woods ! This place is overflowing with spiritual masters and you have no place here" Sat Guru Baba Nanak in floating the rose petal had conveyed the idea that like the rose petal, floating on the milk, there was plenty of room, right there, for the master of master's.

The Head Sufi understood the vibration and strength which lay in the finesse of the Master and hurried with his disciples to pay homage to the great Guru.

Sat Guru Baba Nanak spread his message of Love and of Light during his lifelong travels, through the length and breadth of India and in many other lands. During the course of his three Udasee, the triple tours, he spoke to the people where ever he went. It is a matter of recorded history and accepted tradition as where ever Sat Guru Nanak either held a dialogue or sung his message, as Bhai Mardana played on the Rubab, all those teachings, dialogues, discourses and Shabads are recorded.

Now, the question of questions which faces the analytic and inquisitive, inquirer is, as to what language did the



great Sat Guru Baba Nanak use for so universal a communication ?

Leaving out of reckoning, the foreign lands where Sat Guru Baba Nanak travelled, if we only look at the map of the Himalayan sub-continent, as a single unit, ranging from Tibet to Ceylon and from the Persian Gulf to the borders of Burma, we face the fact that the Sat Guru had to converse with people having over two hundred languages and dialects, including the languages of the Bhils, Adivasis, Gonds and scores of other tribal dialects which were spoken over the sub Himalayan mainland.

Now, the most challenging of all questions is, where was the interpreter ? In the heart of dense jungles and on far flung mountain tops and the back bays of the coastal areas where could there be an interpreter for the Panjabi speaking Sat Guru—whose every word, spoken to all those people, with varied dialects forms a part of records of the Sikh faith and of the Holy Granth Sahib, the sacred scripture of the Sikhs.

The mystery of this perfection of communication can only be solved by recognising the strangest of happenings, that every time Sat Guru Baba Nanak spoke, outside the Hindi cum Panjabi language area, every time it was a miracle performed.

And what was the miracle ? It was the fact of the great Sat Guru speaking or singing in his own language, Panjabi, and the audience hearing, what ever the great Sat Guru Baba uttered, in their own native language. For example, if the Sat Guru was in the midst of Telegu speaking people, he would sing or speak in Panjabi and the listeners would hear his voice, as if he was speaking in Telegu itself.



The Great Sat Guru Baba performed this miracle ever and always so undetected, that for five centuries long this question did not enter the minds of either the devout or even the doubters. For the first time, by the Grace of the Great Sat Guru this mystery of mysteries is being unravelled.

The explanation of this form of language transformation lies in the vibrational vitality of the Occult force, which functioned through the Divine will of the great Sat Guru, transcending all barriers of linguistic containment.

It was the dynamics or light operating for the purpose of dispelling the darkness of ignorance. And it was, the dynamics of love, which took the Holy feet of Sat Guru Baba Nanak to all areas of deficiency, in the matter of decaying values and chaotic conditions of life.

Of Love and of Light, Sat Guru Baba Nanak was the incarnation and it is of his life, in the richness of its astounding variety, that we shall talk of in the pages that follow.



## THE AGE OF CHAOS

Sillhouetted against the sombre grey curtain of the times, when fifteenth century India looked like a rubble from which clouds of the smoke of suffering were shooting up sky high, we see the Divine figure of the great Sat Guru who came to earth for lifting the weight of sorrows from the minds and hearts of the people of Hindustan.

India, at that time was presenting the gory spectacle of kingdoms and states that were driven with the whip of fratricidal aggrandisement. The Lodhi kings were held to ransom by the contending Rajputs and the Marhattas, and the people knew of peace only as a fairy fable and the morals of human being had touched the nether point of devaluation. Despair, dislocation and destruction had blinded people to the veracity and even the legitimacy of ethical valves.

Thus gloom of the thickest texture enveloped the heart and soul of the inhabitants, from the Hindukush tops down to the sea shore at Land's End.

It was this environment that furnished the cradle to the baby that was born to Matta Tripat, the son of Mehta Kalu Rai. The year was 1469 of the Christian era. It was a full moon night in the month of November and the day was held auspicious ever since the Vedic Dharma came into being, as it happened to be Kartik Purnima.



## WHAT ELSE TO LEARN !

The life of the baby, whom the fond parents named Nanak, after his elder and much-loved sister Bibi Nanaki, began when he was sent to school at the age of nine.

The village of young Nanak's birth, situated in the fertile Panjab countryside was known as Bhoeki Talwandi, now known as the haloed township of Nankana Sahib, in West Pakistan. The village had a modest school with only one teacher who was a Brahmin by birth. To him teaching was a pure act of mechanics for the drilling of the three Rs, into the heads of his young learners.

Following the pattern of tutoring he asked young Nanak to write the Alphabet, beginning with the letter A.

Time went by, and the pupil just sat looking blankly on the wooden board in front of him. Looking at the idle boy, the teacher snapped a reprimand and said, "What are you doing, just with that vacant look for yours ?" The pupil in Nanak was far away in the inner depths of contemplation. Thus awakened from the depth of thought he said, "I was thinking not of the A you taught me but of "Soi". "What is this "Soi" that you are babbling about ?" thundered the teacher. "It is the sound of the Creative" quietly replied Nanak, the wayward pupil.

"How can you talk about Creation and its inner things, when you are totally an ignorant child", said the learned



Teacher. "Because there can be no beginning without the eternal sound of creativity having been learnt". On hearing this, something in the teacher got awakened, and in a flash he realised the extra-ordinary calibre of his new pupil.

He felt as if the blinkers of ignorance had vanished from his inner eye. Thus he himself became the pupil of the world teacher-to-be.

Recognition of the Divinity of his pupil made him take young Nanak to the home of his parents, who were taken aback by the sudden appearance of their son accompanied by his teacher. On arrival the father apologised to the teacher for any misconduct of his son, which may have made the teacher angry and urged him to bring the child back to his home. But the teacher, quite undisturbed and rather reverently said,

"Mehta Ji, your son needs no teaching. He knows all that is truly to be known. He is beyond my teaching". And much to the dismay of the wondering father, the teacher added. "You are truly blessed in the Birth of an *Avatar*, an incarnation of God Almighty as a son to you".

These words were interpreted by Mehta Kalu, as the height of sarcasm, depicting the unworthiness of his son as a pupil. But the teacher impressed with emphasis, the seriousness of his observation and the genuineness of his expression, and departed. Thus was the curtain rung down on the education of young Nanak, having taught the teacher himself, on his very first day at the school.



## CHALLENGE TO TRADITION

Born in a home, where the ancient customs of the Kshatriyas were meticulously timed and worshipfully observed, the family decided to hold with due eclat the ceremony which marks the age of puberty. But the sacred thread and its investiture provoked the rebel in the young heart of Nanak.

Faced with the sacrificial fire and the zealous chanting of the vedic mantras by the venerated high priest of the family, Pandit Hardayal, the young Guru began to question the meaning and the purpose of the thread thus sanctified with Dharmic ceremonies.

It created a stir among the devout gathering, whose multi-centuried traditional conditioning of the mind had always taken the essentiality of the thread as sacred and an integral part of Hindu custom. But the Sat Guru, though young, spoke of the superfluity of a mere thread, that was so breakable and haunted by the force of destruction. He spoke of the futility of a cotton thread as the gaurdian of Virtue. "The impermanance of the perishable could not" he said "conceivably be the torch bearer for the eternal". Thus denigrating, the Guru in young Nanak burst into the song of compassion and thus he sang—

“Wear not the thread  
Spun from cotton,  
Wear the thread eternal.  
Let compassion



The essence of love Divine,  
And universal,  
Be the Cotton.  
Out of the cotton  
Of compassion  
Let contentment  
Weave the thread.  
Then, with the knots  
Of continence,  
So tied,  
Make the texture  
Of Truth.  
Wear such a thread  
And live in truth  
And be blessed".

Hearing this song, the gathering was moved to the inner depths of the heart.

And in the hush of silence that followed, the young Nanak, left his seat near the fire and walked away overwhelmed with ecstasy.

For the parents it was a shock unbearable, and a revolt unforgiveable. Little did they know that the future held bigger shocks in its lap, at the hands of the great Sat Guru, for men of the world, whether they were the grabbing feudal lords, or crowned heads with the naked sword of the Invader in hand. However, for the bitterly disappointed parents, their young son was a do-nothing and good-for-nothing youth.



## THE COBRA KNEW THE TRUTH

Lounging round the house, in a pensive mood was too irksome for Mehta Kalu, to put up with, whenever he chose to cast a glance towards his son, whom he had listed among the idlers of the village. It hurt his pride. He had longed from the babyhood of Nanak, for him to grow into an opulent man, surrounded by crowds of admirers and hosts of supplicants. His image of his son's future, so dearly nursed in his heart lay smashed before his very eyes.

Finally one day, he suggested to his son that he had better join the cowherds of the village and take the family herds to the pastures. Much to his father's surprise this proposal found happy and warm acceptance with the son, from whom he was anticipating either a cool response or even a sullen refusal.

And what surprised Mehta Kalu still more was the young son's remark that "I would feel really exalted in looking after the dumb and the mute they, poor things, cannot even ask for what they need." Here in lay the seeds of compassion which in years to come were to blossom and make the halo of the Divine-born teacher of men and the dispenser of solace to the suffering and the distressed among fellow men. Days sped by and the young Sat Guru tended the cattle with love. One day when the cattle were grazing he passed into as ecstatic



trance and for hours he was lost in contemplating on Him, the One and the Only One.

The cattle thus left free, strayed into the lush green field of a farmer and had their fill. Perchance, the owner of the deploiled field arrived and shook the apparently asleep and negligent boy. Hot words accompanied his flashes of anger. To all that, the young Sat Guru, quietly answered, "Dear one, the yield from the field this time will be more abundant than ever before. The happiness of the cattle will bring the blessings of prosperity to you, without a doubt." These word sounded to the ears of the infuriated farmer more of a stone hearted practical joke, stamped with the impudence of a country lout. He left the boy there and ran to the court of Rai Bular who was the local chieftain, for ready redress.

Rai Bular gave him a patient hearing and ordered the Watch and Ward officers to make an on the spot inquiry and bring along the offender to the court. On arrival at the spot of damage, the Inquiry officer could not locate any field that had been devastated and he started to abuse the complainant for a charge which was malicious. The young Sat Guru secured pardon for him and the officer returned only to report that "all was well."

In the meanwhile the complainant also arrived at the court and solemnly said, "O, Sire, I did not tell a lie, but sure enough, this youngster has done a miracle."

Rai Bular, the Nawab, himself, was a man of God and believed the farmer's word. And in his heart of hearts grew the belief that young Nanak was also a man of God.

Again, not many days had passed that the young Guru, while out in the pasture lay down for a spell of rest. And while, he lay on the bare gound he passed into



a trance, contemplating over the wondrous qualities and shakties of the Almighty God. While, he lay thus in the open, the sun swung noon high and the face of the Sat Guru was getting scorched with the heat of the summer sun.

What the human eye could not recognise, it was the Cobra, who instinctively guards the precious, that sensed the Divine in the young Sat Guru. It crawled near the head of young Nanak and spread the umbrella of its hood, thus protecting the head and the face, on which it had seen the halo of light celestial.

Just at that time, the Nawab Rai Bular happened to be on his way back from an inspection tour and his eye fell on the miracle of this wondrous sight.

That day was a history-making day, because from then onwards the Nawab himself began to impress on the Sat Guru's father the promise, which he felt, the young boy held for the glory of man, as a man of God.



## ESSENCE OF EARNING

Despite what the Nawab kept telling the Guru's father, Mehta Kalu was for too incensed to accept anything which went counter to his own sizing up of his son. And, more so, after hearing the story of how he was unmindful of the cattle. Now, they had only strayed into a field, but easily they could have strayed into the thickness of the jungle and got lost, argued Mehta Ji.

Thus, the good father decided to permit his son no more to tend the cattle.

Once again, the problem of what the son should be made to do gainfully presented itself, to the anxiety ridden mind of the father, who was now feeling the weight of advancing years.

One day, in all gravity of purpose, Mehta Kalu talked to his son about taking to farming on a piece of land which belonged to the family, ancestrally. And as a word of sound advice the father added "Dear son, you may be dreaming of the riches of the other world and spurning to earn. But forget not, that those who do not accumulate wealth in this world, remain poor and needy here and they go, as paupers, empty handed to the other world. Therefore take to farming now and become prosperous. No longer will this state of stupor help you, and more so when I am gone." The Sat Guru patiently listened to fatherly advice with respect and then began



very quietly to say "Revered father, but, I am already doing farming diligently and devotedly. And, please believe me what I am doing is real farming."

Impatiently the father interjected "What farming, are you doing? And any way, then where are your earnings?" To this young Nanak replied :

"My body is the farm  
And inner light  
The ploughing farmer.  
The waters of modesty  
Irrigate the field  
Making it fit for sowing  
The seeds of the Name Divine.  
Thus done, and sowing the seed  
I level the ups and downs  
Of the clods and the creaks  
With the leveller of contentment.  
And I thrash the field of the self  
With the pounder of humility.  
It is in this field,  
Dear father,  
That the blossoms of love sprout.  
Seated in the certitude of truth  
I watch the crop grow  
And daily earn my wages  
In the coins of ecstasy,  
The essence of Happiness  
And the fountain source



Of the prosperity  
Of the soul"

To the father, set on worldly gains, the words of the errant son sounded only like the ravings of some one wholly off his head. He only interpreted it as the excuses of a shirker from hard labour, which the nature of farming demanded. Thus, thinking he came forward with another suggestion "All right", he said. "If not farming than why not the easy way of a merchant's life. May I open a shop for you, would you like that better?" This was answered by the young Guru, with another parable when he said :

"The frailty of the physique  
The body brittle,  
Is the shop.  
Inside this shop.  
I make contemplation  
The container,  
In that container  
I stock the grain of  
Name Divine  
The truest of the true commodities.  
Thus Truth, dear father  
Is the wealth, I earn  
From the shop  
Of the self.

Not to be out done, by what the father thought was just evading the issue, he thought of suggesting that the young boy, so fond of out door life, and so sympathetic to the animal kind, should deal in horses.



This idea of the father was met by the Guru with the reply which ran thus,

Only he who breeds  
The horses of truth  
Is the true dealer.  
Virtue is the rich reward  
For his labour of love.  
Thus he accumulates  
The wherewithal for the way  
Which every one, born  
Has ultimately to tread  
To the other world,  
Where in finality  
The true dealer  
Shall reside eternally,  
Lodged in the abode  
Of bliss."

Irritated, yet undismayed by these homilies of his son, the father, finally proposed the idea of him wanting his son to join Government service, which with his influence with the local ruler he could secure for the boy.

To this the Sat Guru only replied :

"The only Master I serve  
Is Him, and none else  
With earthly desires  
Manacled and bound.  
With the grace of His name,  
I live in the glory  
Of Surrender



To the Great Master,  
Whose one look  
Of favour  
Confers Bliss, unimaginable,  
As the salary for serving Him.

Uttering these words of light the Sat Guru passed into an ecstatic state of self-forgetful trance.



## NAMING THE NAME LESS

Coming out of the trance, the Sat Guru retired to his own room and went into silence. Meal time came and he would not eat. For, his hunger had been satiated with the inner glow of ecstasy and in silence he was being bathed with overflowing waves of joy.

Guru Nanak's dear and revered mother, Matta Tripat felt the pangs of motherly love. She came to his room and tried to induce him to eat. And she discovered that her much loved son was not refusing in anger, but that he was drunk with the ecsacy of Oneness.

So, she asked for light on what he really meant by the invocation of the name, that he constantly was repeating. Feeling the loving earestness of his mother's inquiry the Sat Guru opened his eyes and spoke thus,

“To remember the Maker  
Is to be alive  
And to forget Him  
Is death.  
It is the invocation  
Of his Name that feeds  
The hunger. For, it is Him  
Who consumes, like fire,  
All the worldly sufferings,  
To which human beings



Are subjected.  
The name of the Great Almighty  
Is un-namable,  
O, Mother  
Know Him only, as Truth.  
His greatness is Unknowable  
By the pigmy minds of men.  
His greatness can only be seen  
With the eye of the soul.  
Thus seen  
His bounty is infinite  
And ever flowing  
All that the mind can conceive.  
O, Mother  
Is the fact that He alone  
Is the creator,  
Of all that happens  
And exists”.

Now the mother asked him, as to why it is so that only the great and the erudite Pandits can know Him ? The answer to this was typical of the Sat Guru's great teachings. He said,

“There is none  
Who is high born  
And as such qualified  
To know Him.  
There is no one low  
And none high in human kind.  
It is only praising Him  
That makes the high,



And forgetting Him  
That makes the low, among men.  
Caste or Birth does not  
Make men high or low."

So saying, the great Sat Guru went into the Trance of Praise. It was in this trance that Sat Guru Baba Nanak named the Nameless. The Name for him that flowed from the tongue Divine was "Wahi Guru". The inner meaning of the name which Sat Guru Baba Nanak gave for the Almighty is a composite of 'Wahi' and 'Guru'.

The word Guru in esoteric vocabulary connotes the "Soul of Light" in totality. The word Guru in itself is a composite of 'GU' and 'RU'.

The Egyptian Masters of the Occult, for multi-centuries before Christ had termed the sun as 'RA'. They had heard with the ear of the soul the sound of light, the fountain source of which is the sun.

Sat Guru Baba Nanak had heard the same sound esoterically, himself, and thus gave the real content to the traditional usage of the vedic term Guru, which had come to be used very commonly and even insensitively, as an appellation of respect for any and every one. But the word 'GURU' in its inner essence could only be applied to a teacher who illumines the minds with celestial light, dispelling the ignorance of not knowing, and not for any teacher of religious lore or philosophy.

To this truly conceived Name of the Creator, as the 'Guru' was added the word 'Wah' by Satguru Baba Nanak, for, in his illumined mind the association was essential. Because, he realised the Name 'Guru' for the Nameless with all His attributes could never be uttered without praise, and wonder accompanying, it. 'Wah' is the only



word that the tongue can utter when a mystic sees with the eye of the soul the confounding and wonder inspiring grandeur of the Almighty Creator, of all that exists.

Thus, Wahi Guru is that sacred "Sat mantra" that the great Sat Guru Baba Nanak gave to the world and the God adoring among human kind, which is known as "Guru mantra" in the vocabulary of the Sikh Faith.

It is the invokation of "Wahiguru" as the Name of the Nameless, so taught the great Sat Guru Baba, which opens the portals of the inner heart to receive the infinite waves of Joy, which in Vedic parlance we know as Anand.

The recitattion of the word "Wahiguru" is enjoined on all devotees and seekers of Light Divine, as Guru mantra. The hidden beauty of the sacred Guru mantra lies in the vibrational balance of the two words "Wahi" and Guru".

Vibrationally both these words are of exactly equal Wave length. The word "Wahi" is invoked with the ingoing breath and the word Guru automatically follows with the out-going breath.

And the still more wondrous fact about the holy Guru mantra is that while invoking the composite word "Wahi Guru", the tongue need not come into action at all. And soundlessly, the sacred Name goes on like a cycle of recitation, effortlessly, and unendingly. It is thus, that the Holy Name 'Wahiguru' becomes a part of the breath of life itself, integrally and Soulfully.

Through the Occult experience one knows that when invoking the sacred Name every cell of the human body receives the vitality of light, which energises the entirety of the physical self, and envelopes the human being with the celestial breezes of well being and inner Bliss.

Thus young Nanak, who was yet below the age of seventeen had earned for himself the only name worthy of his Divine height the Prophet of Light



## ON THE ERRAND OF EARNING

With all the manifestations of Light, sprouting from the illumined heart of the young son, the father still could not see the grandeur of his Godliness.

Reticence in contemplation, and recluse like predilection for seclusion, was interpreted as signs of sickness and the chanting of the Name Divine and His praise were taken as the raving of a mind on its way to derangement.

Thus the renowned physician, Hari Das was called in, to heal the sick son. Hari Das came and began to feel the pulse. The young Guru asked him to look within and observe his own pulse of the inner self. This remark baffled the great medico. And the Sat Guru added "What I am suffering from is the pain of Separation from Him and suffering from such a pain is the real sign of human well Being and sound health. "Therefore," said the Guru "Suffering in itself is the disease, and the cure, both in one". "What is that form of suffering and what does it feel like" asked the physician. To this the Sat Guru replied "The pain of separation clothes you with bliss Divine and the waves of Joy transform the dross of the self, like an alchemist, into the golden purity of inner Light". Spell bound, the physician heard the Sat Guru's words. Deep in the inner recesses of his being had reached the rays of light that flowed from the Sat Guru's words and he felt the glow of illumination within.



"Your son is the messenger of God. Shed all worry about his health" Hari Das told the anxious parents and left for his own home.

Now that the Doctor had assured the father of his son's good health, he argued to himself that the son should be gainfully employed. Towards this the father struck upon still another idea for earning.

Mehta Kalu, softly suggested to his son that he should engage himself in profit making, through buying from the market in the near by town, the stuff that was the cheapest and selling it to the needy villagers at the highest price. The Guru unprotestingly agreed, and departed with his childhood friend Bala, who subsequently was to be the life long companion of the Guru in his vast travels. Thus the errand of earning began with twenty rupees as the capital, so happily given by the hope inspired father.

On the way to the market, the Guru and his companion came by a group of Sadhus who said to the Guru that they were penniless and were famished with hunger. How else could he invest the money better, thought the young Guru. And what else could bring more, as the profit of merit, in the eyes of the great Maker and the master of all, than feeding the penniless, devastated with the pangs of hunger.

With footsteps spurred with the urge to mitigate the suffering of the starving, the Guru hurried to the market, bought the best of food and came back to feast the Sadhus.

So done, he returned home, and when his father asked him what he had bought and sold and how much of profit had he culled, the Guru joyously said, "I bought the goods of good deeds and have richly earned the pro-



fit of bliss-conferring merit. Thus I transacted the "Sacha Sauda", and traded in Truth."

His companion, Bala afraid of Mehta Kalu's wrath, hastened to narrate the entire happening.

The Guru had passed into the Trance of love and the father fuming with rage, only moaned the loss of his money and with a heavy heart left his 'wayward' son alone.



## TO THE PASTURES NEW

The Sat Guru's elder sister Bibi Nanaki was married to Dewan Jai Ram, who was a minister at the court of Daulat Khan Lodhi, the Governor of Sultanpur, in the Doab area of the Panjab.

Bibi Nanaki came to visit her parents and sympathising with her father's distress and out of love for the dear brother, she proposed taking the Guru with her and getting him a job with the Governor, through her husband's influence.

The family accepted the idea as good and after a while the journey to Sultanpur was fixed. On the eve of the Guru's departure, Rai Bular, the Governor, held a send off party and when the guests departed, Rai Bular took the Guru into the privacy of his own room and tearfully begged of him to bless him with advice for his own welfare and success, as a ruler.

The Sat Guru's simple words are memorable as the essence of sound statecraft. "Serve truly all for whom you hold responsibility for governing. Help all those who are in need. It is thus that you serve best the Lord of ALL. Extend love and care to those in sorrow and suffering. And remember Dear Nawab, [always to deal Justice with Mercy. And one who lives up to these laws as a ruler, shall always receive strength from the Grace of the Almighty."

Thus saying the Guru took leave of the Governor and next day he was on his way to Sultanpur Lodhi, which



today, is no more than a township in the Kapurthala District of the Punjab, but in the 15th century, when the Lodhi Kings held sway over the throne of Delhi, Sultanpur was the provincial capital and a big cultural centre.

The Moghul Emperor Aurangzeb and his mystic brother Dara Shikoh, both in their young days lived at Sultanpur for schooling with the great scholars who resided there. In addition to this, Sultanpur, of those days formed the traffic square in the north for the travellers, and traders between Central Asia and Hindusthan.

This has been so, far centuries gone by. When ever the archaeologists dig up the mounds round Sultanpur Lodhi, big surprises await them, of finding the remains of a big civilisation, no less ancient than Mohenjo Daro.

Guru Nanak was seventeen years old when he came to Sultanpur Lodhi. Soon after his arrival, Dewan Jai Ram his brother-in-law secured the post of a storekeeper for him.

The diligence and regularity with which the young man performed his official duties took even the Guru's own sister by surprise, and she was happy beyond words, as she felt that the word which she had given to her parents had been fully justified.

She was so satisfied with the depth of her brother's interest in his work and devotion to duty that soon after, within a year she arranged his marriage, in a well-to-do family of Batala in the Gurdaspur district, situated near the Himalayan foot hills in the Punjab.

Once married, the young Guru took to the life of a house holder with the zest of an ideal husband. Loving, understanding and shouldering all responsibilities like a



true man, he lived in his own house with his beloved wife, Matta Sulakhani. During the following years came two sons.

The elder one was Baba Sri Chand who was destined to become the founder master of the Udasee sect, whose members own a mystic way of life as homeless recluses. Their tenor of life is reminiscent of the "wandering Dervishes" of the middle East. Baba Sri Chand lived upto the age of 149, revered by the kings and the common folk alike. The second son, was Baba Lakhmi Chand who led the life of a house holder and thus carried on the sacred line of the Guru's blood descendants, the revered Bedis.

Thus, for a period of three years Guru Nanak lived the devoted life of a responsible house holder and a self earning member of society. Viewed in the perspective of his life's mission and in the light of his teachings to the worldly, it was, in its essence, a demonstration to the people and to his parents and family, that it was not disability or want of qualities needed to make life, as a householder, a success, nor was it an escapist attitude to the gravity of life and its stern problems that he was taking to the way of God, but that it impelled by was the inner realisation of the grandeur of his mission as Almighty God's messenger of new values. This was the compulsive dynamics behind his very own way of life, which he was going to adopt as a wandering teacher of humankind. For three long years, the great Guru continued his life as a happy man of family and worked as an official of the Lodhi Sultanate.

When he was touching his twentieth year, a horrible famine broke out and the Lodhi Governor of Sultanpur ordered the selling of grain from the barns of the state. The Guru was the Keeper of the Barns as well, and it



became his duty to supervise the sale of food grains to those who came in distress.

The sale went on and every one who came was given as much as he needed. And there were no accounts kept.

It so used to happen that while counting the number of measures that any one was being given; when the count came to thirteen, the word for which in the Panjabi language is 'Tera', the Guru would go into the Trance of service. For, the word 'Tera' means, thirteen as well as 'yours'. And the sense of the word 'yours' would speak of "belonging to Him in service" and the Sat Guru would get entranced.

So, who was there to keep accounts when for hours in joyous ecstasy of giving in His name, the keeper of the barns was far far away from counting. The tongue of the informers began to wag and the tale was carried to the Nawab that the barns were depleted and no account for money receipts was kept. And since the youngster of the barn officer was the court minister's brother-in-law none dare bring the embezzler to book !

So hearing, Sultan Khan Lodi ordered an immediate stock taking check up.

The Guru remained quiet and unconcerned. When the checking party arrived, he just got up and without a word to any one, walked away from the scene.

When the barns were unlocked, to the breath taking surprise of all, all the rooms were full to the top. And when they opened the cash boxes, they too were found full of money. But having thus walked away, Guru Nanak had walked away from the worldly life itself.

His words, in which he announced his resolve to Dewan Jai Ram his brother-in-law, have the ring of



of the assertion in finality. that one phase of his life had been rounded off. "I go from the householder's way of life because my first mission has been achieved", said Sat Guru Baba Nanak. "Having lived a householders life, now I depart to teach the world of house holder's as to how they can live as true human beings. And how they can, while leading normal domestic life know God and be godly in daily life as fathers, mothers, sons and daughters.



## TO THE MAIDENS OF MARA

Having walked away from domestic life Sat Guru Baba Nanak stood at the gateway to the future. The scene was laid on the haloed banks of Bayen, a stream that phalanxes Sultanpure Lodhi. There he arrived and passed into the Trance of Wonder.

In that trance, appeared all the Furies of the age of suffering, the vitalities which inflict terror and strike fear in the hearts of men. But when all the natural calamities appearing in their horrible ferocity, could not cut a dent on the Sat Guru's composure in contemplation, they all sneaked away, into nothingness. Thus vanished the Furies of the Kaliyug, defeated in their mission of terrorising the master.

In their place, arrived all the temptations, the "Maidens of Mara". All the inducements of Beauty, Wealth, Power, all enjoyments of the earthly, appeared before the Great Sat Guru as objects of enticement but only to get a rejection cross put on themselves.

When nothing availed, last of all appeared in his Trance the dazzling crown of Emperors of the entire globe, as the price for taking a step back and going back to life worldly.

The Great Guru dispelled the delusions, with shafts of golden words when he spoke voicelessly and said,



“Of what consequence  
Be the overlordship of the earth,  
With armed might,  
Sitting on a bejewelled throne ?  
O, maidens of MARA  
Wend your way  
To beguile the ignorant,  
Who do not have Him  
Dwelling in the heart.”

And finally came the Powers of the miraculous offering themselves to be at his command, to be the tallest among human beings, as long as he lived.

To this generosity of the powers of miracle—working the Sat Guru spoke with the voice of the Master that he was,

“Vanish, all of you  
And seek your playfield  
In the hearts of the foolish  
Who do not have  
The Maker Almighty  
In their hearts.”

Thus with words aglow with light, the darkness of MARA was dispelled by the master of the Art Divine.

Thus having crossed all the barriers, which the negative powers operating in creation, build in the path of the positive powers of the creative, in order to thwart the purpose of the dedicated among men and make them defect from the path that idealism points to them, Sat Guru Baba Nanak passed into the Trance of Praise.

For three nights and three days he remained in the ecstasy of the Trance Divine.



## NEW LIGHT ON JAP JI SAHIB

After three days of communion with the ever Highest Lord, the Sat Guru came out of the Trance. As he opened his eyes, he beheld the grandeur of His creation with whom he had spent the long days of Ecstasy. Out of the great heart, flowed the stream of Praise, the course of which runs :—

### JAP

“Ek  
Onkar  
Satnam  
Kartapurkha  
Nirbhau  
Nirvair  
Akal moorat  
Ajooni  
Seh bhang  
— Gur Prasad

### JAP

Aad sach,  
Jugaad sach  
Hae bhi sach  
Nanak,  
Hosi bhi sach.”

This sacred utterance of Sat Guru Baba Nanak stands as the Holy Mool Mantra--the foundational hymn, of Praise Divine.

Let us gauge the height and depth of this Praise of the Almighty God and feel the vibrational vitality embodied



in every syllable of it. The hymn of Praise, in reality starts with the word Jap and not straight with Ek. Taking the Holy text of the sacred Mool Mantra we translate it word by word and concept by concept.

**JAP**—Starting with the word of command to the inner self, Jap means an imperative for praising the Almighty. Thus Jap stands for "Praise".

**Ek**—And Praise whom ? Praise the Ek—the One.

**Onkar**—After thus defining the Almighty God as the One, the Inner eye of Sat Guru's soul beheld the attributes of The One, and the very starting point of creation appears before his eye Divine. And with the tongue of worshipful wonder, the Sat Guru uttered the word Onkar which means that He—the One, is the fountain from which emerges the "Sound Creative".

It is this sound creative which is known in Vedic lore as 'Aum' which is, truly, to be pronounced more as 'Aung'. If the word 'Aum' is uttered nasally, then it would really sound as the Sat Guru used it in the attribute Onkar.

**Satnam**—Then follows the conception of what the sound creative announces as the Name of its sources and that name is Sat. This word, Sat, in this context means that He-The One, is the "Essence of Reality" and thus the totality of Truth.

**Karta Purkha**—From the conception of Him, as the 'totality of truth' flows, from the Divine consciousness of the Sat Guru the next wave of Praise and "the Sat" is seen as Karta Purkha" That is, from the totality of truth flows the attribute of the Almighty God as the Karta Purkha, the creator of the Totality, of not only creation but the Totality of all that constitutes Existence and also all that



which extends beyond the borders of existence,—the entirety of the domains of Non-Existence. The “entirety perceiving inner eye of Sat Guru Baba Nanak viewed the Karta Purkha on the throne of His realm, which includes existence in its twin dimensions of Infinity and Enternity; and non-existence, as the land of the dormance of all vitalities of the creative, before they become active and perform the command Divine “Kun”, meaning “Create”, and they enter the arena of creative activity.

**Nirbhau**—Thus the Great Sat Guru had reached the total height of the Ecstatic state and his entire inner consciousness had become total light, a light more dazzlingly resplendant than a million suns. From that height celestial, the Sat Guru’s consciousness projected the searchlight of praise for discovering other attributes of the Karta Purkha and then followed the word *Nir bhau*.

When light is put through a prism, it splits and its colour spectrum of seven colours appears. Thus when the totality of Truth—the Real, is split into its components as attributes, the spectrum of the component qualities appears.

Thus when the Great Sat Guru looked at the spectrum of Truth, the first quality in the spectrum appeared as *Nirbhau*.

The word *Nirbhau*, strangely enough has been wholly misunderstood and wholly mis-interpreted, ever since any interpretation or transliteration was ever attempted. All scholars have translated the word *Nirbhau*, as “Without fear”. They have confused the classic Sanskrit word ‘*Nirbhau*’ with the common place word *Nirbhae* which means “without fear”.

The word ‘*Nirbhau*’, in the context in which the all knowing Sat Guru Baba Nanak used it, means “without a



beginning and without an ending” and it conforms to its true classical Sanskrit connotation. Thus the word ‘Nirbhau’ should be understood and interpreted as the attribute of the Karta Purkha who is “Nirbhau”, that is, the One with the “Beginningless Beginning and an Endless Ending”.

This interpretation of the attribute “Nirbhau” is fully confirmed esoterically as well. Looking at “fear” as one of the attributes of darkness, and therefore a quality common to the frail and the chicken hearted among men has only one colour, when seen with the eye of Occult perception, and that colour is coal black and thus the embodiment of deepest darkness. And what is the definition of darkness? Only one, Absence of light.

Now, the entire inner meaning stands revealed. It is light that dispels darkness and therefore it stands to common sense that darkness cannot penetrate into light. And Sat Guru Baba Nanak at the time of his ecstasy of Praise Divine, when he uttered the holy Mool Mantra was the unalloyed embodiment of “Total Light”. Therefore even the conception of fear, with darkness as its colour could not enter the area of light nor even touch the fringe of his totally illumined consciousness, which was eloquent in defining the attributes of the *Karta Purkha*.

**Nirvair**—The same sin of misunderstanding and thus of misinterpretation has been committed against the attribute “Nirvair” by translating it to mean “without Hate”. Esoterically we know, that the colour of the vitality of Hate, seen through the Occult Vision is blackest of the black and thus the very conception of Hate could not go near the wholly illumined consciousness of the Great Sat Guru, which was the area of total Light.

Examined in the context of logic, the attribute ‘Nirvair’ is a compulsive follow up of the attribute ‘Nirbhau’.



Looking at the One, Karta Purkha who is "without a Beginning and without an Ending" the Sat Guru's eye of Praise viewed his grandeur as the One who has no opposite number. Every thing in creation has an opposite and the "Pair of opposites" is not only the law of logic, but as well, the foundational force in the magnetic field, of creation, and of every object that has been created. Therefore being "without an opposite" and being independent of the law of the "pair of opposites" was an attribute which belonged only to "Him—the One and the Only One, without an opposite".

Thus the word *Nirvair* connotes not "without hate" but truly means "without an opposite" and thus means unrivalled. It is the same conception as in the parlance of monotheism is connoted by the term "La shreek".

**Akal Moorat** — Next in the spectrum of the attributes of the Almighty God follows, Akal moorat, which defines the "endless ending" of the Karta purkha as the "embodiment of eternity."

**Ajooni** — And The One who is of "endless ending" and the embodiment of Eternity, is *Ajooni* which means free of the cycle of birth and death, which is the ordained destiny of all created beings. Thus, Him is seen as "The One, free from the cycle of being "and non being".

**Sehbhang**—Thus the One, with all the grandeur of such attributes could be created by none, except by Himself and thus the word "Sehbhang" puts the capstone on the edifice of the attributes of the Almighty.

And the vibration of the word "Sehbhang" with its resonance of the "Totality of Soundless Sound" brings the Ecstasy of Praise Divine to the very height of the trance



in which the great and glorious Sat Guru uttered the sacred Mool Mantra.

**Sat Gur Prasad**— From that point onwards. the Sat Guru passed into the Trance of Wonder. And the question of questions flashed across his consciousness was, "How can a human being ever, ever, know Him, the One, Beyond Knowing."

And with the 'Voice of Light' came the answer from his own wholly enlightened self, "Guru Prasad" which means that like the Guru giving the Prasad, the benediction of knowledge to the chela, the seeker at his feet, so does the Almighty God through his Own Grace, confer the boon of making Himself known to the seeker at His door.

With the word Gur Prasad uttered, the great Sat Guru passed from the Trance of Wonder into the Ecstasy of Realisation.

**Jap**—And once again comes the command "Jap". It is the command for all to Praise the Lord in the light of His attribute which follow. It is from the Sat Guru's Ecstasy of Realisation that the rest of the holy Mool Mantra, flows. The essence of what follows constitutes the core of Realisation which descends through revelation as Gur Prasad, to the seeker. And that realisation, the Sat Guru stated, was knowing Him as "Aad Sach". But before Aad sach, one again, the Sat Guru uttered the command Jap. This command was meant for all who seek the Real. Its inner meaning is that the Great Sat Guru knew that it is not within the capacities of all to Praise the Lord in Full, since they cannot feel the celestial vibration of the spectrum of attributes in all its fine shades of the emotional shifts. But he knew that to praise Him as the Real



was possible for all. Thus the word Jap in this context is directed to all, who indeed can worship Him through a concept.

**Aad Sach** — Now the word Aad in Aad sach has to be understood with a thorough stress laid on the sense that “Aad “means” Before the Birth of Time, and not just the “Beginning of time”, as commonly understood.

**Jugaad Sach** — After “Aad sach” follows “Jugaad sach”. It is here in the word Jugaad that the sense of Time enters the picture of Time Dimension and the word Jugaad means “since the Birth of Time” and the beginning of the “Jugas”.

**Hae Bhi Sach** — And then the Sat Guru looked round and with all the emphasis at his command asserted with his voice Divine. “Hae Bhi Sach”. The heart of the emphasis lies in the assertive word of affirmation “Bhi”. That word “Bhi” was the Sat Guru’s expression of Challenge to the darkness that prevailed all around the world, a darkness born of the Age of the Furies, with the dark forces of *Kaly Juga* rampant in playing havoc with the minds and hearts of men.

So, as the Messenger of light and the Guardian of the Good, the Sat Guru asserted with authority Divine that in spite of *Kaly Juga*, Him even now remains the Real and thus came “Hae Bhi sach”.

**Nanak Hosi Bhi Sach** — The Prophet of the age to come, as the Great Sat Guru was, he spoke with voice Divine of the future too. Certitude surpassed itself, in the glory of the prophetic utterance, *Nanak Hosi bhi sach*: ‘Nanak, says, “O, future; no matter what you hold in the mystery of the unknown ages to follow, for created beings, but Him shall, for ever and ever, be the Truth. Thus



the text of the sacred Mool Mantra, translated in the light of the new interpretation, with the much needed correctives to old interpretations, reads :—

Ek	: The one
Onkar	: The parent of Sound creative.
Sat Nam	: Truth is Your Name
Karta Purkha	: Creator of existence and Lord of Non existence.
Nirbhau	: Of beginningless Beginning and of Endless Ending
Nirvair	: Without an opposite.
Akal Moorat	: The embodiment of Immortality.
Ajooni	: Free from the cycle of birth and death.
Sehbang	: Self manifested.
Gur Prasad	: Self revealed, By grace of Himself.
<b>Jap</b>	<b>Praise the One</b>
Aad sach	: From beginningless beginning, truth is Your Name.
Jugaad sach	: From the beginning of time, truth is Your Name.
Hae bhi sach	: Even <i>today</i> , truth is Your Name.
Nanak	: Nanak Says,
Hosi bhi sach	: Even to the Endless End of time, truth shall be Your Name.

**Japji Sahib** — As to the inner meaning of Jap ji Sahib, it has to be clearly understood that it is "*Praise Divine*" and *not a "prayer"* as most translators call it, by giving it the name "*The Sikh prayer*".

*A prayer* however selfless has always the content of asking in it. As such the sacred Jap ji Sahib is not a



"Sikh prayer" but purest of pure "*ustaat*", *Praise* of the Almighty God in the light of His attributes.

Another point which arises out of the name, *Jap ji Sahib*" also needs to be clarified. With the word *Jap* the appellations *ji* and *sahib* are not just honorific for the of purpose uttering the word "*Jap*" with due respect. But it is much more than that.

"*Jap Ji Sahib*" is an integrally composite command. It is the command of the light within to the consciousness of the heart.

In this context *Jap* means *Praise*, *Ji* means the Heart and *Sahib* means the Lord, and thus *Jap Ji Sahib*, in the inner sense, truly means "*Praise, the Lord, O, my Heart*"!



## IN THE ABODE OF ONENESS

Having thus given to the world, the First Article of Faith, in his own inimitable way, the Sat Guru left the bank of the Bayeen and walked over to a near by grave yard.

This distressed the family beyond bearing and Dewan Jai Ram sent for a muslim priest for help. He was convinced that either the Guru has gone completely off his head or he is surely possessed of a ghost.

The Mullah arrived in the grave yard and the Sat Guru hailed him with a happy smile. And before the Mullah spoke, he heard the mad man he had come to cure singing the Song of Surrender, which ran thus :

“Strange is world of men  
So foolish are their ways,  
He in whose heart  
Dwells love Divine  
Men of the world  
Call him possessed of Ghosts”.

And then the next stanza followed

“He who has submitted  
To the well Divine  
Surrendering the self,  
The men of the world  
Call him mad.

Thus hearing the Mullah said in a surprise struck voice,  
“Dear man, you talk like a learned Pandit and yet you



act like an idiot". To this the Sat Guru replied "A person who is God intoxicated and feels himself less than a speck of dust, who dare call him a fool, except the ignorant?" Then the Mullah turned round to ask, why had he abandoned his home and was sitting in the grave yard, of all places.

"To serve mankind" said the Sat Guru and he added "All are one, there is no Hindu and no Muslim. All are His and ultimately all have to come, to the graveyard, which is the Abode of Oneness. But the only difference is that men of the world come to the grave-yard weeping and wailing and carried on the shoulders of other men and I come happily, walking on my own feet".

Thus non-plussed, the Mullah told Dewan Jai Ram that the Guru was perfectly sane, but adamant on his self chosen path of serving mankind.

Thus dismayed with the failure of the muslim Divine the Guru's sister, Bibi Nanaki, came herself to persuade her brother, with the strength of her love. With voice filled with the pangs of anguish, she asked the Sat Guru as to why is he leaving the family, who needs him so much and who love him so dearly. "Ever dear sister ; the whole of mankind is my family, and they need me, more. In serving them I shall be serving the family, no less.

Thus ended the family's effort to reclaim the one who was lost to God and belonged to all His creatures.



## SUMMONS FOR THE HERETIC

"There is no Hindu and no Muslim" says the fakir, named Nanak, who is sitting in the graveyard and spreading heresy". Thus complained the Mullah, to, the Nawab.

Not distrusting the priest's word. the Nawab ordered his Kotwal to go and fetch the fakir to his presence. The Police chief arrived at the graveyard and asked the Guru to accompany him to the court as the Nawab had sent for him "Sent for me" ? "Why" ? "And any way, why should I go ? Now I serve Him only and no more the Nawab" said the Sat Guru. The Kotwal was a God fearing man and he immediately understood the stern voice which the men of God have when moved with Holy wrath. And he entirely changed his manner, "Maharaj" ; said the Kotwal, "The Nawab has begged of you to come. For, he wishes to seek light". "Then" said the Sat Guru "certainly I shall go, where ever there is a seeker of light Divine. I shall happily go, no matter how far. Because in so doing, I serve him".

Thus the Sat Guru arrived at the Court of the Lodhi Nawab. The Nawab himself was a pious man and he well remembered the miracle of how the barns had been found full and the cash boxes brimful of money, even though the entire grain had been given away to the needy.

When the Sat Guru arrived, he was seated by the Nawab, reverentially by his own side. This, of course, the Mullah much disliked.



After a while, the Nawab politely broached the subject and said.

"I wish to seek light, as I am puzzled at your saying that there is no Hindu and no Muslim. Yes, about the Hindus, you know better, but how do you say that there is no Muslim. Here, the Mullah, our revered priest, and then myself, we all believe in the Holy Qoran and the Holy Prophet, are we not Muslims ?

"Dear and much respected Nawab Sahib,' said the Sat Guru "to be a true muslim is a very difficult job".

"Why ? What are you saying" hurriedly and angrily interjected the Mullah. The Sat Guru in reply to the Mullah sang thus,

    "Only firmness of faith  
    Makes a true Muslim,  
    His acts must conform  
    To the Holy prophets commands.  
    Clean of Heart  
    Cleansed of Greed  
    And rid of pride  
    Fearless in life  
    And ever ready to face death  
    Resigned to will Divine,  
    Freed from dross of the self  
    Compassionate to fellow beings,  
    One, with qualities these  
    Alone can be Muslim true".

Thus non-plussed the Mullah changed the tenor and the topic. And asked the Sat Guru "Well, then tell us what is your creed ?".



"I am neither a Hindu, nor a Muslim, I belong only to His creed. To me all religions are only His", said the Sat Guru.

"If that be true" said the Mullah challengingly, thinking that thus he will catch this fakir's bluff. "The prayer time is nearing, if you have no religion will you come to the mosque for Namaz with us?"

"Only he", said the Sat Guru "can rightly and rightfully be called religious, who reveres and lives in the light of commands Divine brought to earth by all the Prophets. To me all religions are His, so happily I shall come for the prayers at the mosque, with you all dear ones".



## 14 FOR PRAYERS AT THE MOSQUE

Consternation gripped the capital city of Sultanpur, when the news spread, as fire spreads through the drought parched forest, that Nanak, the brother-in-law of the court minister Dewan Jai Ram was going with the Nawab and his party to the mosque. And it was presumed that he was going to get converted to Islam.

Crowds of people, the Hindus in sorrow and anger and the Muslims with jubilation in their hearts, hurried to the mosque. Milling crowds hovered round the mosque waiting for the news, as soon as the Nawab's party comes out. Tension of the dramatic situation pervaded the air.

All got in the formal array for prayers and by their side stood the Sat Guru. The Nawab and the Mullah bowed low and then arose erect and then again, down for prayers, but the Sat Guru just stood erect and still.

While saying the prayers, both the Nawab and the Mullah observed the conduct of the Fakir and fumed at his tricking them that way. The prayer over, the Mullah looked daggers at the Sat Guru and asked in fury. "How dare you mock this way, at our holy prayers ? You heretic" !

Quietly the Sat Guru asked, in answering the Mullah,

"What are your prayers ? Does kneeling down and then standing up only make prayers".

In red wrath, the Mullah thundered "You mean to say, that I was not reciting the holy text of the Namaz ?"

"No" said the Sat Guru, softly "you, Mullah Sahib,



were far away even from the mosque. You were all the time thinking of your mare in the backyard of your house and thinking whether today she will deliver a male foal or a female one". Then the Sat Guru stopped.

And before the Mullah could say anything, the Nawab asked. "But what about me ; why did you not join me". Why ?

"Nawab Sahib you also were far away. You were in Kandhar, you were bothering about, as to what your agents for buying horses in Afghanistan will do with your money."

Dumb founded, by the Sat Guru's knowing the hidden things of his heart, the Nawab, in honesty confessed that what the Sat Guru had said was really true. The Mullah, shamefacedly also accepted what the Sat Guru had told about himself.

Amazement gripped the minds and hearts of all, in the mosque and outside the mosque. Before leaving, the Sat Guru uttered in song.

"Make love your mosque,  
O muslim,  
Make faith the prayer mat  
Live on earnings honest,  
In the light of the Holy Qoran  
Let modesty be the circumscion,  
And truth the light  
On the path of life,  
Let good deeds  
Be your religion  
And His name your rosary,  
Living thus, only  
You live  
As muslim true,  
O, muslim !



After finishing the song, the Sat Guru spoke to the people around and said.

“Remember, my dear ones ! only he whose acts conform to the words of his prayer is true to his religion, no matter to which faith or creed he belongs. That is why there is no Hindu and no Muslim. And all belong to His religion”. Thus ended the visit to the mosque.

This was the last of the great manifestations of the Divinity of the Sat Guru at Sultanpur Lodhi.

Then onward, began his life of Travel and Teaching, which are known as the three “Udasees”, the Triple rounds of Travels, in India and out of India.



## BHAI MARDANA'S MANDOLIN

Saying good bye to home and the wordly life, the Sat Guru crossed over the haloed banks of Bayeen where he had given to the world, the immortal song of Praise Divine, the sacred Jap Ji Sahib.

After a journey of few miles he asked Bhai Mardana, who was a bard by birth to play on the Mandolin.

"But" said Mardana with a voice ringing with surprise "I have no Mandolin".

"Well" said the Sat Guru "Go towards the north and you will meet some one who will give you a Rubab".

"But" again said Mardana, I do not know anybody in the North".

"Never mind, Mardana" said the Sat Guru "If you only do what I am telling you to do, your just going will mean getting". Obeying the Sat Guru, the faithful Bhai Mardana began to walk with rather diffident feet in the direction of the North.

He had gone only a short distance when he saw, coming through the thickets, a very old man, his back bent with the weight of age. But his long white beard looked like the halo round a saint's face and the face of the old man was just the picture of masculine handsomeness.

"What are you here for ? asked the old man" looking at Mardana, with his lost to the world look.

"I am looking for one who is waiting for me "replied Mardana.



"And what for" ? asked the octegenarion.

"For giving me a Rubab".

"The old man gave a smile of recognition and very lovingly said "Ah, So Nanak Nirankari has sent you."

Surprised beyond words, Mardana joyfully said "Yes, that is so"

On hearing this the old man's tongue fumbled with devotion, when he said "Pray give my humblest respects to Nanak Nirankari, and then say, O Mardana, that this ancient servant, of ages gone by and of many births before the present, Parenda by name, has handed over what was left with him as a trust, so, so long, centuries back",

So saying, from no where appeared an old but lovely Rubab which the old devoted soul handed over to Bhai Mardana. And before Mardana could thank him for the gift, the old man just vanished into thin air.

All confounded at this strangest of the strange happenings, Bhai Mardana wended his way back to the august presence of the Sat Guru. On seeing Mardana with the Rubab, the Sat Guru asked him to play it.

"But, I do not know how to play the Rubab" said Mardana.

"Put your fingers on the strings of the Rubab and keep them moving, you have nothing else to do." commanded the Divine master in Sat Guru. Bhai Mardana did accordingly and celestial music began to stream forth from the Rubab.

This phenomenon may appear so incredible to those who are unaware of the nature of esoteric vitalities and how they function. But today, after the "Descent of the Supramental", a term which the great Sri Aurobindo used for the Psychic force and its becoming functional in



the world, this happening is most readily and perfectly understandable.

After all what else is the phenomenon of "Automatic writing", and what else is the nature of Abstract Art in the context of the new world, and the new forces of nature which are manifesting themselves more and more. It is the Psychic force, as a Vitality of the Invisible, which furnishes the dynamics and moves the pen in "automatic writing" or properly named, "Psychic Writing". It is again the psychic force which gives movement and the content to the brush of the painter who is Psychic. And both these phenomena are taking place every where, all the time, as authentic happenings. The Great Guru had conferred the capacity of "Psychic playing" on Bhai Mardana through his Grace Divine



## MILK VERSUS BLOOD

The next halt of the Sat Guru was at Saidabad, now known as Amenabad. The Sat Guru stayed with the humblest of the humble, a carpenter named Bhai Lalu, who on receiving the Sat Guru spread the carpet of his very heart. He welcomed the old friend of by gone birth with love and reverance.

Malik Bhago, the Governor of Amenabad province, which was under the rapacious rule of the Afghan auto-crats, was holding a regal feast the same evening as the Sat Guru arrived there. All the priests Sadhus and the poor of the locality were being fed by the Governor. On knowing that a man of God had arrived, the Governor sent a messenger to invite him. This invitation the Sat Guru, refused saying that he would prefer the hospitality of his poor host.

This reply was interpreted by the Governor, Malik Bhago, as a polite way of saying that the sadhu was not willing to eat in an "out of the caste" home.

The messenger was sent again with the large hearted assurance that if there was a caste objection, than surely seperate arrangement would be made for the revered sadhu.

To this generous offer, the Sat Guru replied "I have no caste prejudice, nor do I need a specially sanctified place for eating my food, like the Brahmins. For me every



bit of the earth and every one created by Him is pure and sacred. But at the Malik's home I shall not eat".

Receiving such an out-spoken reply Malik Bhago was infuriated and came in a temper to Bhai Lalu's house.

Arriving there, he looked angrily at the Sat Guru and said. "What prevents you from eating my food?"

"If you truly wish to know, then please send for the food from your house" said the Sat Guru.

Rather surprised at so cryptic a request, the Malik hastened the food to he brought. When the traysful of the choicest of food arrived, the Sat Guru asked his humble host, Bhai Lalu, to bring his own food also. So, he too brought his bare two loaves of dry bread.

Now, the Sat Guru picked up a loaf from the trayful of the Milk's food in one hand, and with the other took a loaf from Bhai Lalu's offering. Thus holding a loaf of bread in each hand, the great Sat Guru squeezed both the loaves. Lo and behold, to the wonderment of all, from Bhai Lalu's loaf flowed out a stream of milk and from Malik Bhago's loaf trickled blood.

Softly spoke the Sat Guru "Now you know, why I could not eat your food. It has the blood of the poor in it. And please know that it is the sweat of honest labour, of the humble which produces milk".

The news spread round the town, and like moths flying to light the people arrived. And the Sat-Guru sang his message to them.

"What rightfully belongs  
To another



Shun it,  
As Hindus shun cow's meat  
And the Muslims  
Shun the meat of a pig.  
Know, ye men !  
Of all religions and faiths  
The fruit of injustice  
Is suffering and sorrows,  
Only good deeds  
And true living  
Paves the way to a happy life.



## THE TRUE WAY

Bhai Mardana, in the course of a journey through a jungle, said,

"Maharaj, 'why is it that you shun the cities and the towns? I say so because, I am just half dead with hunger and that yonder town, you are just skirting round, and not going there?'"

The Sat Guru just smiled and replied,

"Mardana, the cities are the seats of sin. There, the air is smoky with the vices which attack men and make them cut each other's throats". And then added very understandingly "Yes, as to your hunger, I give you a slip of paper. Show this to the people in the town, and the one who understands the meaning will be the one to feed you".

On the paper a question was written, "What is real and what is false?" Right through the town, walked Mardana, showing the slip to many. But looking at the question they looked at Mardana and gave the most cutting sneer of ridicule. Bhai Mardana was feeling, by now famished, to the point of gripping pains of hunger in his empty stomach.

At last he showed the paper to a Baker in a tiny shop in the side street. He looked at the question and with earnest thought wrote down the answer,



"Life is unreal and death is the reality." So writing he offered food to Mardana. And after he had been fed to the point of a happy look, the baker begged his guest to take him to the person who had written the question. "It is Nanak Nirankari, the Guru, who wrote them, and I shall indeed be happy to take you along", said Mardana very cheerfully.

Arriving in the thick of the jungle, the Baker saw the Sat Guru and he felt uplifted by the Presence itself.

"Show me the true way, O Master of Master's" begged the Baker.

"Seeking is the path, my dear one" said the Sat Guru "and the Almighty God confers light, when there is the earnestness of seeking as a beggar at His door".

The vibration of these words of light uttered by the Sat Guru sent the seeking Baker into a state of ecstasy. When after some time, the Baker came out of the ecstasy of realisation, he begged the Sat Guru to allow him to be in his company for a few days.

While staying with the Sat Guru, after a few days the Baker said "O, Guru maharaj, you have awakened in me, the desire only to serve God and be a seeker. I have no heart left to be in the world any more. All I wish to do now, is to renounce the world and be a Fakir".

"Good man", said the Sat Guru, know the True way, and live accordingly".

"What is the True way, maharaj" ? asked the Baker, in all humility.

"The True way", replied the Great Sat Guru "is to be in the world and yet be out of it".



"How is that possible, Maharaj", asked the seeking Baker.

"Live fully the life of a householder, escape not from any responsibility. All that comes to you in the course of the performance of all your duty, as sorrow and suffering, deem it as ordained by the Great Maker of all".

"Then, why sir, do so many renounce the world" inquired the rather puzzled Baker.

"Good man" said the Sat Guru "most of those who leave the world in search of Him are only escapists. Facing the stern demands of a good and honest life and the toil of shouldering responsibilities to their family and to follow-men, gives them a fright which is too horrorsome for them", "And, good and dear man"; added the great Sat Guru, speaking with the voice of cold judgement". I do not call such forsakers of the world, seekers, I call them shirkers".

"The True way, O earnest seeker" said the great Satguru" lies in living in the world, and battling day by day, against the forces of the dark. It is such a battle, knowingly and unceasingly, fought against evil and its temptations, which purifies the mind and you rise slowly and surely with the strength of the Light Within".

"Polish the mirror of the heart, with good deeds, and with the silken cloth of striving, in the course of facing your responsibilities". "Thus" said the Sat Guru "you live like a True seeker and thus do you become truly a human being and living, my ever dear one, in that manner is the True way".

At this point, the Sat Guru floated into Praise Divine and he sang the Holy Mool Mantra of the Sacred "Jap Ji Sahib".



Then, coming out of his ecstasy, the Sat Guru asked the disciple in the Baker, to recite the sacred Mool Mantra with him. As the Sat Guru recited it himself, the Baker following him, recited it, word by word. And then, the Sat Guru explained to him the purpose of his learning the holy Praise Divine.

“The vibrations of this Praise of Him, have the vitality of arousing the best in the human being and of investing a man with the strength to attribute every thing to Him and always to act in His name, in every thing that he does while living in the world. Thus living in the world and attributing all acts to the Command Divine, one begins to live in the world and yet out of it”.

The Baker, illumined with the knowledge of the True way came back, to his home to live the True way, through serving man and God both, as an enlightened householder.



## TRAPPED BY THE DACOIT

Wanderings of the Sat Guru went on day after day and year after year. The direction was determined by the impulsion of light. Which ever way the Sat Guru sensed, with his vision Divine, lay the areas of darkness and of the deficiency of values human, through the forces of evil worsting the good, in that direction the holy feet of the Sat Guru found their path to tread.

Once, the evening was approaching, and the Sat Guru and his twin life long companions on the journey of light, Bhai Bala and Bhai Mardana, all were most welcomingly invited by a godly looking man, with a saffron yellow mark on his forehead, which gave him the appearance of a devout and orthodox Hindu and he wore a green muslim rosary round his neck.

"Stay, noble sirs, in my humble home and bless me with your holy presence" said the man whose name was Sajjan, meaning "A true friend" but who was in reality a heartlessly murderous dacoit by profession.

"Gladly, dear one, we shall be your guests, even though we do not ordinarily like to stay under any one's roof. We prefer the blue canopy of the Heavens and stay always in the forest glades" said the Sat Guru, so warmly accepting the invitation of the Dacoit. While the Sat Guru was speaking, he had seen with his inner eye, who, in truth, the host was, and he had the twinkle of amusement in his light-lit eyes.



Sajjan was happy on his success, in so cleverly beguiling the simpletons, who were now trapped in his den of murder, never to see the sun rise on the morrow.

After every one settled down, the Sat Guru asked Mardana to play the Rubab and the stream of celestial music flowed out of the Mandolin. The blood thirsty Sajjan was squatting devotionally, pretending to be a pious listener. After a while the Sat Guru began to sing :

“The shine and lustre  
Of bronze  
Turn black, with even a single rub  
Of the Hand,  
And so black that not a hundred  
Washings can bring the lustre back.  
As to friends, only they are  
True and named Sajjans,  
Who in the hour of need  
Remain true.

In the courtyard of the house  
A sacred peepal tree  
A resting place for the  
Weary of journey  
Adjacent to the house.  
It is all gold to look at,  
But base alloy all within.  
The Saffron paste on the forehead  
And a rosary entwined  
Round the throat  
Whom can this counterfeit  
Appearance deceive,  
O, True friend ; O Sajjan !



Of what avail shall be  
The ornamental homes  
With furnishing and decor  
So beautiful and so costly ?  
Clad in white, like Herons  
Sitting placidly on the turbid lake  
They wait for the catch  
At places where the weary  
Go to find rest,  
And at Holy shrines where  
The harrassed of the world  
The sorrow ridden go  
In search of peace  
And where the devout of heart  
Go as seekers, worshipfully.  
Such men are violaters  
Of faith  
And despoilers of humankind.  
They are not Sajjans,  
Such men are like  
The Seemal tree  
Whose colourful blossoms  
By the charm of beauty  
Draw the hungry birds.  
But the lovely looking Seemal tree  
Bears no fruit,  
It only has blossoms.  
So, O Sajjan, the bird  
Cheated of food, needed  
To fill his empty stomach  
Flies away disappointed,



Beyond reckoning.  
 So, are the human beings  
 Like the seemal tree  
 Who are devoid of virtue.  
 Such among humankind  
 O, Sajjan  
 Collect only loads  
 Of Sin  
 Ignorant of the long and dreary  
 Road of life  
 And of death.

As the journey ends,  
 Blinded by the weight  
 Of sins perpetrated,  
 Steep is the path, they climb  
 O sajjan !  
 Indulging in craft and cunning  
 Only hardens  
 The path ahead, O Sajjan !  
 Says Nanak, Remember !  
 The Almighty  
 Maker of all beings,  
 The Creator of heaven and hell  
 And liberate yourself  
 Of the dungeon  
 Of blind self pursuit."

As the Sat Guru sang, his words pierced through the darkness enveloping the dacoit's consciousness, like shafts of light and illumined him all inside.

As the Sat Guru stopped singing, with tears of remorse, and repentance streaming down his chastened face, Sajjan, fell at the Sat Guru's holy feet and in a voice trembling with



self pity confessed his sins and begged the Sat Guru's Grace of Forgiveness, ending up with the supplication "O Redeemer of the cursed among men ! O Teacher of Truth Divine ! save me with the Grace of your Teaching and faithfully I shall, ever obey your sacred command as long as I live".

"The Maker of all, the Almighty Creator is all merciful" said the Sat Guru. "Be a beggar for forgiveness at His august door. And my dear one ! O, Sajjan, repentance is the begging bowl for receiving the alms of forgiveness Divine".

"True Repentance" the Sat Guru explained "means repenting for bad actions and not just praying to be forgiven."

Therefore, as the first step towards real repentance, the Sat Guru instructed Sajjan, to go on the journey of tracing all those whom he had despoiled of goods or of life or limbs, and making good their losses. And in the case of those whom he had murdered he should go to their near and dear ones and fall at their feet, seeking forgiveness.

Darkness of sinful deeds thus lifted, Sajjan devoutly and sincerely, with tears of joyous acceptance, readily should promised to perform the pilgrimage of Repentance.

After the change of his inner heart, the Sat Guru taught him the Holy Mool Mantra, of the sacred Praise Divine, the Jap Ji Sahib. "By reciting this", said the Sat Guru, "ever you shall remain in the presence of the Almighty and thus get exalted into the sensing of inner bless".

Sajjan, faithfully obeyed the Sat Guru's command, and started as a pilgrim for seeking forgiveness, and where ever



he went, he was received with rebuke, maltreatment and even beatings, but Sajjan bore it humbly. He faced all that, with the sacred Mool Mantra, ever on his tongue.

As a token of his fidelity and worshipful reverance for the Sat Guru, Sajjan built a Temple of worship and for resi a Dharamsala. It was the ever first architectural monoment built, by any one who had been reclaimed from the tentacles of an unworthy life and had out of recognition of the Sat Guru's grace, as the saviour, had become a Sikh. Institutionally, it was the ever first Sikh Gurdwara where the recitation of the sacred text of the Jap Ji Sahib got started.

This Gurdwara, became the magnet for myriads, who came to seek light and inner peace and to the journey weary travellers it provided the haven of rest.

And thus Sajjan, began to live upto the true meaning of his name and ever continued to travel on the path of light as the Great Sat Guru's true Sikh.



## FROM ETERNITY TO ETERNITY

For years long, the journey for spreading light took the Sat Guru to the farthest village and the remotest of mountain heights.

At last one day, the Sat Guru suddenly announced "I must immediately return to the village of my birth. My friend wants me".

Rai Bular, the Governor, who had befriended Sat Guru Baba Nanak, when he was just a young man and the despair of his worldly affluence-loving father, that very friend was on the point of passing away to the other world. And so, said the Sat Guru he must reach in time to be by his side to take him across the river of styx which forms the frontier between this world and the Great Beyond.

On arriving at Talwandi Bhoeki, the Sat Guru went straight to the residence of the ailing Rai Bular. On seeing the Sat Guru, Rai Bular, over whelmed by the Sat Guru's Divine Presence, just said,

"O holy one, my body does not permit me to bow before you. It is so weak now. But my heart is wholly at your feet".

The Sat Guru with his bliss bestowing smile said "Ever dear friend, it is the message of your heart that reached me, so have I come". So saying the Great Sat Guru put his hand Divine on Rai Bular's head and inner peace descended on him. In the ecstasy of that peace,



Rai Bular closed his eyes and passed into the realms of ever green Bliss.

The mission of the visit ending, the Sat Guru visited with all the love and devotion of a true son, his revered father and mother and again before nightfall begged leave of them.

Just as they started the journey into the unknown, once again, Bhai Mardana, with the intimacy of a companion said to the Sat Guru "Strange are you, Maharaj, coming all that long long distance for a dying friend and yet when he died, you did not shed even a single tear over his dead body"!

"Listen, good man" replied the Sat Guru "those who know that death is only a gateway to a new birth, how can they mourn the act of dying" and he luminously added". Dear man, know that there is no such thing as death. Nothing ever dies. It is only transformation which governs life".

Pointing towards the top of the tree under which they were sitting the Sat Guru said, "Look Mardana, how the leaves of the tree are floating down and the tree, in the spring again, will get new leaves. Like this very tree is the tree of life, and its leaves go through the cycle of birth and transformation, which means from the so called death on to a new birth."

"Thus, dear man, runs the leela of the gods and thus is played the Drama of creation and transformation, from eternity, never endingly.

All what the Sat Guru taught of the nature of life and death is fully borne out by all that science has been able to unravel as the mystery of Being. At the base of every



thing in existence, lies the ever vital stream of energy.

So, in the light of modern science, where is the fact of death? What is lifeless in the entirety of creation ?. Not an iota. Even when "Dust unto dust returneth" what constitutes the base of that inanimate looking speck of dust?. Nothing else but redolent energy in its final form. And the speck of dust is as alive as a human being. And no less is the stone alive. Thus what the Great Sat Guru taught of the act of transformation stands as the final truth, of the nature of existence and the never ceasing and the unending cycle of birth and so called death, Thus runs the course of life from Eternity to Eternity, as taught by the Great Sat Guru.



## FOUNDING OF GOD'S VILLE

Finally the Satguru felt within, that time had come to stop his travels, which had already fully covered the entire North of India.

In the heart of the Punjab flows the river Ravi. It was on the bank of this haloed river that the Satguru chose a site for settling down, back to family life. This was his grandest manner of illustrating that even he himself who was the messenger of light is not above what he taught to the other householders as the best form of living.

The Sat Guru settled on a spot and started holding congregations of the devout. But the land on which he settled was the property of a rich Banker, Seth Karoria by name. On learning that a Sadhu had occupied a part of his lands, the Seth was red with rage. He ordered his horse to be brought, so that he could go to eject the intruder at once.

Hardly had he gone out of the compound of his house when his horse stumbled and he fell. Too ignorant to understand the inner reason for the fall, again he mounted the horse and hardly had he gone a short distance when he lost his eyesight. Except the darkness of the vision, there was nothing that he could see.

"It is strange that I can see and yet not see and all that I see is just darkness !" said the Banker.



In his company was a man who had heard of the great Sat Guru. And now that the millionaire lord was in a reasonably chastened mood to be talked to, the man told him of the Divinity of the great Sat Guru.

Humbled by two experiences the millionaire walked barefooted, all the way to the spot on his lands where the Sat Guru was staying. On arriving he washed the great Sat Guru's feet with the tears of repentance. And with a voice full of devotion said "O great Teacher, like these tears of repentance shed at your holy feet, I place the whole of this land at your feet too. Bless me, O, true master with the Grace of accepting it." "All land belongs to God, O good and dear man" replied the Sat Guru. "And for God's own work you are dedicating this land, so it shall be named Kartarpur. The abode of God".

Thus "God's Ville" started to be built with people from all corners coming for getting the blessings of the commands divine from the Sat Guru, and each one doing his humble bit, a beautiful Gurdwara, as the Seat for Praise Divine and for the Sat Guru to hold the instructional congregations came to exist. And around it were built the family quarters for the Sat Guru and guest houses for the seekers of light and for those who came to beg for happiness in their dark lives.

Around this nucleus, grew the prosperous village of Kartarpur, After the village became a real beehive of activity the Sat Guru called over his own family and Mata Sulakhani ji with her two sons also arrived.

Thus with wife and children all there, the family reunion was complete. And now with his two



sons Baba Srichand and Baba Lakhmi Chand, the Sat Guru true to the role of a householder started a farm for raising foodstuffs to feed his family. And the Sat Guru started to plough the land with his own hands.

Astounded at this happening the devout around him said, "What is the point of ploughing the land yourself, O Master of Masters?" Quietly, the Sat Guru told them "Dear ones, only the labour of one's sweat produces honest sustenance. Therefore the only honest way to live as a householder is to produce the food with one's own hands".

Whatever grew on the farm, the family lived on that and the surplus went to feed the visitors in the free kitchens which ran night and day.

All the time people from all parts of the North where the Sat Guru had travelled dispelling darkness from the minds and as well from the lives of the people with his message of light, came in huge numbers. Once a party of men came from the Sindh area, as pilgrims to the Sat Guru's sacred abode at Kartarpur. On the way by the bank of the river they inquired from the ploughman who was tilling his field, "Tell us, Brother, where lives the great Master?" "Gladly" said the farmer, and accompanied them to the Gurdwara. Reaching there, he asked them to sit there, in the Sangat Hall. And he said "you wait here and I will inform Guru Maharaj to give you his Darshan." After a while, the great Sat Guru arrived. And the astonishment of the Pilgrims was boundless when they saw that the great Sat Guru was none else but the farmer at the plough who had so readily and humbly accompanied them as their guide.



To them the Sat Guru thus taught by example, that true bigness lies in humility and the grandeur of life as a house holder lies in honest toil. And one is only exalted in the Sublime Presence of the Almighty, when one shoulders fully the responsibilities which life and its demands bring to men of God. And men of God live in worldly environs participating in the joys and sorrows of those around and about. Thus living they attain perfection and qualify to be blessed with liberation from the bondage of suffering, and attain true bliss, while living. While at Sri Kartarpur, the Sat Guru had made it a practice to spend part of his time on the other bank of the river Ravi. There was a lovely mango grove and in that the Great Sat Guru used to hold the Congregation, and soon after there too was constructed a Gurdwara. And around the Gurdwara, there also a village started to grow. That village got the name of Dera Baba Nanak.

The idea of the great Sat Guru in having two seats for the Congregations on both the Banks of the river, particularly when the distance between the two Seats was no more than the width of the River Ravi, somehow was never inquired into by any seeker nor did the great Sat-Guru ever throw any light on this fact, himself.

But history revealed the strangest of facts, through the dynamics of happenings. When in 1947, with freedom coming to the Sub Himalayan Sub-continent, Pakistan and Hindusthan came into being as two independent Sovereign states the boundary line dividing the two ran exactly between the Sat Guru's twin seats, Shri Kartarpur on the one side going to Pakistan and Dera Baba Nanak on this side coming to India.



The great Sat Guru's vision of the future, thus, had impelled him to belong to both, notwithstanding the fact of Partition.

Indivisibly the Great Sat Guru lived for the Hindus and the Muslims, both and indivisibly he belongs to both India and Pakistan, inspite of the Partition separating the two.



## THROUGH THE CITY OF LAHORE

Poisonous oppression is in the air, suffocating the spirit of those who live in this city of Sin". So said the Sat Guru when he was passing through Lahore, on beginning the second round of his *udasees*, the journeys of light.

And thus runs the Song of Lahore.

On the throne  
Sits ugly Sin  
Greed is the minister for Finance  
Falsehood commands the Army Royal  
Twin Judges of lust and greed judge the good and  
the bad  
The People enveloped in the darkness of ignorance  
Enmeshed in the net  
Of oppression  
Are helpless.  
Shackled in the chains of wants  
And wanting to fulfil them  
They rob each other.  
The Priests, forgetful of their real duties  
Wear masks of worship  
Dance false attendance on the gods.  
The drums of Prayers  
Which they beat  
Are now the Drums of war and strife  
With mantras of tricksterdom  
They delude the rich



And the poor alike,  
And amass wealth  
Deceivers and dissipators  
One and all.

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Even those  
Who are doing good deeds  
Do it with the desire of rich rewards  
In the coins of Salvation.  
So desiring a return  
Commercially from acts good  
They forfeit merit  
And get robbed of the fruits of doing good.

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And those intent on  
Serving God  
And bent on living the True way,  
As seekers and Servants of God  
Are enveloped in ignorance.  
Such among men  
Choose to leave the world of men. And run away  
from the field of Life.

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How can the runaways  
Be heroes !  
How can the grace of  
The Almighty God  
Bless the renegades from life  
And from the world of humankind.  
Everyone pretends  
To be perfect  
In his way of life



And understanding of the ways of  
The Great Maker  
The Almighty Bestower  
of the bliss of Light  
And Peace within.  
Yet test them on the touchstone of Truth  
And one and all  
Will be found, doubtlessly  
Counterfeit.

Thus the Sat Guru sang himself out of the city of the  
low, among humankind, that was Lahore in the ending  
decades of the fifteenth century.



## ESSENCE OF FASTING

Passing through a village, at a little distance from Lahore the Satguru stood outside a temple. Inside, the gongs were ringing and the conches were being blown. The perfume from the Havan fires was pervading the air floating with the smoke that rose from sandal wood burning, every time, brighter when cupfuls of pure ghee were poured into the fire.

The Sat Guru stood and stood watching the crowds of people, walking in and out of the temple.

One among the crowd, inquisitively walked up to the Sat Guru and asked "Why are you staying outside ? Go in and worship the Goddess" The Sat Guru replied with his characteristic smile of composure, 'Good man, do you ever worship the God, within yourself ?' and then burst into the song of true worship.

"O, men of hearts  
Worshipful,  
Praise, the Name  
Of Him.  
Call Him Rama  
Call Him Krishna  
But worship Him  
Who lives within  
And thus worship  
Truely.



With Him all pervading  
And living within  
How can I, worship  
O, Nanak  
These whom people  
Worship as gods  
of the Temples  
When, I see  
And feel the One ; within  
And when I know  
None else but The one  
And the only One".

Then the Sat Guru stopped, only to ask his pious questioner. "Good man ! do you come for worship every day in this temple ? "No" answered the man "I have come to day. Don't you know that to day is the fast day of sacred Ekadshi". "And by the way, are you not yourself fasting to day" ? he added in the tone of surprise.

The Sat Guru replied in the song which runs :

"Men get delusion bound  
And lose sight  
Of the Real  
Not a visit to the temple  
Nor laying of bouquets of flowers  
At the feet of a deity  
Make a man  
Truly religious.  
Nor fasting earns  
The merit of Bliss.

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The True fast is that  
When you feed the hunger



Of those in dire need.  
 Inspired by compassion  
 And impelled by the recognition  
 Of Oneness  
 Of all created beings

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True is the fast  
 When men can abstain  
 From what self-pursuit  
 Demands.

True is the fast  
 When men feed  
 The Inner self, with love  
 For all, His Beings

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Fasting truly  
 Men of good will  
 And of virtuous intent  
 Do not just abstain  
 From food and drink  
 But Truly renounce  
 The fruits of good actions  
 And thus perform the deed  
 Good and True  
 Desire for merit abjured

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Thus truly fasting  
 Men who are good and Godly  
 Become fit for praying  
 Praising the Almighty Lord,  
 And hearing the music celestial of His Name  
 Emanating and resounding



Through the entirety of the Innerself  
And through every pore of the body physical.

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Thus fasting and thus praying  
O, good and dear man  
Does man worship Him  
Who resides in the temple of the Heart.  
For such men of fasting and worshipful prayer  
Where is the curtain  
Which death has the power  
To ring down  
It is men of this making  
O, good and dear man  
Who live immortally  
Bathed in the light of Bliss Eternal !



## **“THIS IS ALL TO KNOW, DEAR SHEIKH”**

Then the Sat Guru travelled to Pak Pattan, a townlet sanctified as the old seat of the great Hazrat Sheikh-ul-Alam Baba Fareed Gunj Shakar.

There lived, at that time, a holy man, by the name of Sheikh Behram and the two met and communed with one another, as one man of God with another.

On arrival for meeting the Sat Guru, the Sheikh greeted him with the Muslim greeting “Assalaam Alaikam” meaning “Peace be unto you” and the Sat Guru reciprocated with the words “I greet the One and the Indescribable within you” Astonished with this assertion of His Oneness by a Sadhu looking person, the Sheikh expressed his frank surprise at the monotheism of a non-Muslim.

“There is only one God and therefore there is only one way, that is what you mean”, said Sheikh Behram “and that indeed sounds mysterious, when both the Hindus and the Muslims assert that their ways are poles apart and wholly different”.

“They who think in terms of separateness, my dear Sheikh, do not know God” and the Sat Guru added “Those who know Him, see in Him as the One and the only One and they proclaim His oneness and His oneness with everything in Creation and even beyond it”

On hearing this, Sheikh Behram, the God—adoring man was moved to innermost depths of his heart and said “Indeed, am I blessed, at the very sight of you, and he



continued "Bring me nearer to the light of the Almighty and I am happily willing to discard even the last shred of cloth on my body for the sake of it"

The Sat Guru smiled and said "Ever—revered Sheikh discarding clothes, performing penances, undergoing the rigours of renunciation and taking to the denial of life as an ascetic are not essential. A pure heart, filled with intense devotion is the mosque which the Almighty Creator of all, makes His home Himself."

The Sat Guru continued and said "Outer forms of worship are futile trappings for the seeker of His sight. It is the inner grace of yearning which acts as the magnet and draws forcefully the Almighty to appear before the seeker's eye. Removing garments is not necessary what is really needed is removing the impurities of the heart."

"Polish the mirror of the heart with the wax of devotion and see, O Sheikh, the face of the great Beloved in that mirror".

And to be ready to meet the Lord, adorn yourself as a maiden with the ornament, of compassion and the virtue of sweet speech. Soft and sweet words act as the balm for the castaways of fate and they flow from the light within the human soul. Sweetness of speech, the virtue of overlooking the faults of others, ridding oneself of the vain glory of self-pride are the qualities of those who are the worthy travellers on the highway to Him."

By now Sheikh Bahram was swinging into the ecstasy of knowing and said "O Teacher True, may I ask yet another question?"

"Happily, dear Sheikh, you may ask as many questions as you like, but what is the use of any question at all?" And continuing the Sat Guru added "For the devotee and



the seeker, there is no other thought, but that of the One, and the Only One. Just as beauty of a woman attracts a man and the light in the heart of the flame draws the moth, as food draws the hungry, wealth the greedy ones, so is the devotee drawn to God Almighty in devotion, and in silence without a word. That is the point, dear Sheikh, where words and vocabulary lose all their meaning. So my dear Sheikh, the Silence of Devotion and not questions for knowing more and more hold the key to open the gateway to the Presence of the Great Beloved" "Words of light indeed, O Teacher True," said Sheikh Behram "But, the problem of problems remains for the true seekers as to how to evoke the intensity of devotion,"

To this the great Satguru replied in the words of Hazrat Baba Fareed Gunj Shakar, the Saint of Pak Pattan Sharif, now in Pakistan and sang a piece of his composition.

"They alone are truly devoted in whose hearts  
Dwells nothing but the love of God, the Creator.  
And those who profess  
Devotion and let  
Any other thought enter the realm of the heart  
Are unworthy of Him,  
And only a weary burden  
On the breast of mother Earth.

\* \* \*

They alone are worthy of His light  
Whose heart is filled  
With love  
And it flows like a stream  
Towards all others,

\* \* \*

They alone are worthy, as His  
Who stand as beggars at His door



With love for Him  
And All is His  
In their hearts.

\* \* \*

They alone are worthy of Him  
Among all his creation  
Who are humble within  
And stand erect  
As a human beings true  
Blessed is the mother who gave them birth  
And Blessed is the earth  
Whose rich and ripe fruit  
Such men are.

\* \* \*

That Him is Timeless  
And Him is unknowable  
And the All bestowing One  
Is Him.  
And Him, too  
Is the All forgiving  
As fountain head of mercy and compassion,  
Those who know this  
Truth of Truths  
O Fareed, receive from Him  
The Alms of devotion,  
And the feet of such receivers  
I kiss and kiss and kiss. For those feet are the  
Refuge for the sufferers  
*And the seekers, both."*

After finishing the song of the great Saint Hazrat Baba Fareed, the Sat Guru went into an ecstasy and so did the thus blessed and enlightened Sheikh Behram.



## LIGHTING THE LAMP WITHOUT OIL

Mian mitha Ka Kotla was the seat of a muslim Pir near Pasrur in the Sialkot District of the Punjab,

When the Sat Guru arrived there and settled himself in an orchard, Mian Mitha came to see him but more with the idea of testing the goodness of the intruding Fakir than the desire for happy communion.

After the both had exchanged greetings Mian mitha shot the question. "O, Sadhu, tell me, the way to light the lamp without oil".

The Sat Guru quietly spoke with the softness of his manner and replied,

Make a wick of the Self by twisting it with the fear of the Almighty Lord and make discrimination between the Real and the Unreal, the oil for the lamp. Now, O Pir, light this lamp with the fire of devotion. Burn the lamp, thus, and behold in the light of such a lamp, the face of the Lord Himself.

Dumb founded by this reply, Mian Mitha felt that he was in the august Presence of a great teacher. And then he asked "How can one go to the presence of the great Maker, with a happy face on the day of Judgement ?

"By serving His creation" replied the Sat Guru.

Again astounded by the unusual nature of the direct and simple reply with emphasis more on the serving of His



creation and not saying Be a slave to Him, now Main Mitha realised the Divinity of the Sat Guru and said in all humility "O, Teacher of teachers bless me with instruction on the essence of Right conduct".

The Sat Guru sang thus in answering his question,

Self Pride, O Pir  
Tarnishes the soul  
And Anger is the mother of Disorderly conduct.  
Lust is the daughter of Satan  
And Self satisfaction sabotages faith  
Slander befogs the mind  
And none is more unclean  
Than a man without faith  
In the great God  
And His Beings created.  
Greed leads to thieving of the share of others  
Adultery is impurity in itself.  
Power unbridled breeds oppression.  
Justice is the fountain from which flows  
Righteousness.  
Honesty makes the countenance  
Shine with inner light.  
And it is dishonesty that shadows  
The face with darkness of looks.  
It behoves the warriors  
To wield the sword  
For the twin purposes  
Of securing Justice for the wronged,  
And for protecting the weak.  
For kings nothing else  
But Justice is enjoined,  
Purity belongs to those, as a treasure, who are com-  
passionate.



And those who are humble  
Bow low with the load of knowledge  
And those who do not  
Covet what belongs, by right  
To others, are exalted.  
It is Praise Divine that washes  
The mind of its impurities  
And contentment marks out  
A fakir true.  
Faith is the Truest of all friends  
And faithlesseess is the other name for an Infidel.  
Following the Teacher true  
Opens the gateway to the true Path:  
The seekers are ever and always  
Blessed  
And those not destined  
To be blessed  
Keep away from the Path of seeking.  
He alone is wise  
O Nanak !  
Who lives upto these truths.  
And not confining the knowledge of these truths  
Divine  
To his own self  
Makes them known  
To all, and every where.



## 25 IN THE HOME OF SIN

A fakir who called himself "Sada Suhagan" the 'Bride Eternal' had closed his house on a festival day, to the visitors. And there were people, who were his disciples, hovering around, when the Sat Guru arrived. He expressed the wish to see the fakir, but he was stopped by the people at the house gate, saying that his holiness was in communion and could not be seen by anybody, however important.

The Sat Guru smiled cryptically and said assertively,

"I must lift the curtain on him and with whom he is communing." ? Hearing this, the crowd rather suspiciously asked "And with whom is he communing what have you to say ?"

In response to such a question, the Sat Guru spoke with the voice of a command and said "Go yourselves and see how and with whom your Pir is communing". The accent of authority in the divine voice of the Sat Guru was so compulsive, that the whole host of people surged forward and pushed their way through the gatekeepers and the gate.

On entering the Pir's room, their eyes saw the most sinful of spectacles. The Pir was in bed with some women, who had been admitted by the backdoor of the house as the most favoured ones among his myraids of disciples.

Infuriated to the point of blind rage the crowd beat up the Pir and broke all articles of worship. In a moment, the room was spluttered with the broken bangles of the women and the umpteen beads of the Pir's rosaries.



"True were the words of the saint who has been our saviour". shouted some among the crowd.

This registered with the Pir, and as the crowd of the disgusted began to melt away from his house, the Pir made cautious but urgent inquiry about the identity and the whereabouts of the saint.

Soon he came to know that the Sat Guru had camped in a nearby mango grove. And the Pir hastened to seek his forgiveness and offer at his feet the tears of penitence.

"Sit down said the great Satguru to the sinner, when he arrived and looking at him with his eyes filled with Compassion Divine added "I unveiled you for no other purpose but to put you on the True way" "How can I know the True way" O, master of the Hearts of men?" "Deceive no one" replied the Sat Guru softly. "Purify the heart. And the True way lies right in front of you. The very first step on the true path is not to see Him in any single form but to see Him in every thing created by Him and in all that exists".

And added the Sat Guru, "You can deceive the unwary men of the world, but not Him, who is All-Seeing, finally, it is those who follow the True way, whom the world reveres and bows to".

The Pir moved deep within, begged the Sat Guru to grace his humble home and in begging the Sat Guru faithfully and fervently promised to abjure deception and follow the Sat Guru's command for treading on the righteous path.

Thus, the Sat Guru arrived at his house and spoke thus :

"O, foolish Pir

Shed the twin sins of self pursuit

And Lust



And then tread on the path  
of True seeking  
Let the fear of Him  
Be the antimony  
For your eyes of the heart.  
O Sada Suhagan ! the Bride eternal embellish yourself  
With the adornment of Love  
And thus seek  
The favour of Him  
The Lord Eternal.  
And thus become the Bride True".  
For winining His Love  
Abide by His will Divine  
Consecrate your body and the mind  
To the serving of those  
Whom the Lord has created  
Thus alone the Bride True  
Can capture the heart of the Lord.  
She adores  
Through love, O Pir, Love,  
is gotten".

"How O master of the masters am I to understand the True meaning of love ?" asked the Pir, anxious to drink like nectar, everything that the great and sublime Sat Guru uttered. "Love, my dear one". said the Sat Guru "is not that can be described in words. It can only be experienced inwardly. In practice, it is an attitude of total Surrender to Him. And Surrender, in practice is the act of totally dedicating the self to His command. Thus alone we Love God Almighty." "So surrendered" added the great Sat Guru "you find God in the Temple of your heart, and in all that the lord All Compassionate has created and thus we Love all that exists and thus we serve with the Love, of Oneness, all those who are created by Him".



The crowd that had gathered around th Sat Guru sat spellbound enchanted with the light which radiated from what the Sat Guru had spoken.

So saying, the Satguru asked Bhai mardana to play the Rubab and himself Sang thus :

“The body is the abode of delusion  
 Desire rules the minds and hearts of men  
 How can the Lord Eternal  
 Be happy, with the worldly  
 Who live thus.  
 Can the Bride in garments of false Love  
 Even keep the Love  
 Of the Husband ?

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Don the garments dyed  
 In the deepest colour of  
 True Devotion  
 O, Bride Eternal, O Sdaa Suhagan  
 The colour of Devotion dyed,  
 Garments will never,  
 Never fades  
 And thus will always  
 Atract the lord

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The devoted ones are ever  
 And always favoured by Him  
 The lord of Love and Compassion.  
 It is the dust under the feet of such devoted ones,  
 O, Nanak that the true  
 Seeker seeks  
 My own self be a sacrifice  
 To those who praise  
 Him  
 For, it is on them that He  
 Bestows His Grace  
 And accepts them  
 As His own”.



## THIS JIVA IS LIKE A FISH

Once again, after journeying for years long the Sat Guru wended his way back to Sri Kartarpur and the family hearth.

Like moths flying to the light, the seekers and the devotees began arriving from long and short distances. Sri Kartarpur became the minaret of light and drew crowds uncountable. Once, when the Satguru was enlightening the congregation, a "Sikh devotee asked "Sat Guru Maharaj you command us to Serve and remember the Lord, How shall we do it?"

"It is only through the intensity of devotion" replied the Sat Guru that we receive the strength to praise Him. It is that strength for Praise which like the light of the Sun makes the heart, snowbound with lust and greed, become soft, like the thawing of the snows. That softness of the heart is known as Compassion and it is Compassion, my dear one, with its light, that dispels the darkness of Desire which envelopes the self and men go astray." And the great Sat Guru added "It is by the grace of the Guru, the Teacher of Truth, that the consciousness gets linked with the Divine, and the self with all the dross around it gets purified and the inner self shines with light.

"Then" asked another Sikh in the congregation "Sat Guru Maharaj, are we to understand that it is the light Divine within which really dispels the dreary darkness on the path of life?" The Sat Guru, replying sang thus :

On the lord—the True One



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On the lord—the True One



When the mind dwells  
 Ceaselessly,  
 It gets illumined  
 And darkness vanishes.  
 Thus depart  
 The poisons that plague  
 The self.

By the grace of the Guru  
 The Teacher True  
 The seekers attain salvation  
 While living with wife and children  
 As householders

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The devotee who surrenders  
 His own will  
 To the Will Divine  
 Such a one  
 O, good man,  
 Indeed becomes exalted."

"How can one Surrender truly"? asked yet another one  
 from the Sat Guru. The answer followed :

"The seeker true  
 Surrenders to Him  
 Through the Guru.  
 Establish in your heart  
 The image of how the Guru lives  
 And never will you err  
 Into the path of self will.  
 Thus the devout serves  
 The Guru  
 By emulating his example.  
 And thus the devout



Treads the Golden Path  
Of true Surrender  
And attains the bliss of dwelling  
In the Eternal realms of light Divine.

After the congregational gathering was over, the Sat Guru strolled towards the bank of the river and saw the fishermen casting their nets for the catch. The Sat Guru turned towards all those who had, in a body, accompanied him and spoke thus,

Thus are men lured with the bait and caught  
In the net of the self.  
Like the fish  
Indeed, is the self.  
Urged by the self  
Blinded by the darkness of Desire  
Men walk into the net of annihilation  
The mind of man  
O, Nanak !  
Unaware of the dangers ahead  
Becomes its own fisherman  
It is through obeying the self  
That men suffer the sting of sorrow.  
The Lord saves them who are surrendered  
To His Will.  
And live in the image of the Guru,  
The Teacher True.



## “REMIND EACH OTHER, OF HIM”

In one of the congregations at Sri Kartarpur a sikh inquired of the Satguru “Maharaj, How should your sikhs greet each other?”,

To this rather thoughtful but very unusual question the great Sat Guru replied “By saying to each other, Sat Kartar”. And so saying the Sat Guru, explained the inner meaning of this new form of greeting between the Sikh.,

“Dear ones, the word sikh does not mean only a disciple or one who receives instruction. It truly means a True seeker- And a Sikh is the seeker of Him, who is the Truth. And therefore it is the only greeting which the Seeker True, a sikh should use. For, Sat Kartar means “True is the Creator”.

And when the Sikhs will greet each other thus it will be a constant reminder of Him, travelling from the heart of the one to the other, in the sweetness of the voice of devotion.

Thus greeting each other, the sikhs will feel one with each other, as the seekers of Him, and feel all the time that it is to Him that they all belong. Thus they will also feel one with every object in creation, as every created being belongs to Him.”

“Sat Kartar” as a form of greeting has a still deeper meaning in the sense of the accoustics of the vibration these two words, pronounced together devotionally, create.

Examined esoterically, the sound waves emanating from the word ‘Sat’ have a wave length which produces a feeling of totality which is all embracing and excludes the



negative vitalities of separateness or of division. The wave length of the word Sat transforms itself into the Arithmatical figure I and the figure one is entirely indivisible. As a number it stands as the visual and calculative symbol for the esoteric vitality of non-Division and thus connotes oneness.

The figure I stands for the wholeness Indivisible, in the same sense as the figure Zero, written arithmatically like a circle, stands esoterically as the visual symbol of totality.

And the word 'Kartar' connotes the Creator, Strangely enough, both 'Kartar' and 'Creator' are the same words. Only the word creator has a tittle more inflexion in the vowels e and a. Again esoterically, the accoustics of the word Kartar evoke the Inner sense of perception, which enables the seeker to form an inner image of the vitality creative and thus creates the link of feeling one, with the Lord creative.

Thus viewed the greeting for the Sikhs enjoined by Sat Guru Baba Nanak has the total vitality of creating the link between the seeker and the Lord of all that exists, with All that exists.

The current greeting, Sat Sri Akal among the Sikhs was the gift to the Panth Khalsa from the great Guru Gobind Singh Maharaj.

Faced with the needs of his bleak times, he created the Khalsa, which does not mean only the "Pure,, as currently understood. But in its inner esoteric connotation it means the "One body, indivisible" embodying the dynamics of total positivity, and thus the term Khalsa in its full and True sense means "The One, Entity Indivisible, as the positive pole of the magnetic field of Being, which admits of no negativity to enter within it-self."



It is in this inner and deeper sense that the word "Pure" becomes applicable when transliterating the word Khalsa.

It was the Divine consciousness of the great Guru Gobind Singh Maharaj that had perceived the name Khalsa for the band of the warriors for Freedom and Justice whom he had created. Thus, for this Band of the Warriors True, he gave a new form of greeting,, "Sat Sri Akal". "True, is the Lord Immortal."

In this greeting the emphasis is laid on the word Akal. And it is with the same emphasis that this greeting Sat Sri Akal is uttered both in Peace and war, The Great Guru Maharaj had sensed through his vision Divine, that the need for the Holy warriors, as basically human beings, was to be wholly enveloped in the protective vibration of Deathlessness which vitally and totally dispels the darkness of the fear of death.

Thus the Sikhs, conditioned to belong to Him by the Divine teachings of SatGuru Baba Nanak, as the created beings of the Lord Creator, in the new context of the new times, with the need for laying down lives joyfully, were given the new greeting Sat Sri Akal which aroused the inner perception of looking at the Lord Creator as the Lord Immortal. And thus those who truly belonged to Him indivisibly, as the embodiments of Purity Primal, the Khalsa were also deathless eternally.



## SAT GURU'S TWIN COMPANIONS

After a few years of stay at Sri Kartarpur, the Sat Guru once again started his Travels. And this time he chose to go to the Muslim lands in the Middle East.

He thought of going first, as the starting point for the Islamic world, to the Holy Mecca.

Wearing the Pilgrim's robe of a Haji, the Sat Guru started with both his companions Bhai Bala who was a Hindu and Bhai Mardana a muslim.

Now it was Bhai mardana who played the Rubab, and was always asking questions and ever so often complaining of the trials of hunger and was sent by the Sat Guru on errands of his own, where Bhai Mardan could regale and refuel his famished self. Thus he finds a frequent mention in the narrative of the Sat Guru's travels and Teachings. And again, it was the privilege of Bhai Mardana to play the role of a normaliser in the sense that even in the midst of the most sublime moments of inner contemplation, Bhai Mardana would introduce the essential and basic human element by grumbling about hunger or telling the Sat Guru that though the Divine in the Great Master kept him above the pangs of hunger and the trials of, fatigue he a simple bard was only human. That was said always in so humourous a way, that it gave a touch of the comic to the entire gravity of the atmosphere of thought that surrounded the Sat Guru with the Aura of azure light but strange to say, the other companion Bhai Bala, through his reticence born of devotion to the Sat Guru, finds lesser mention in the annals of the Sat Guru's life and travels.

Yet it was Bhai Bala who became the voice of



memory and reproduced every word and every syllable and every song that came from the Divine tongue of Sat Guru Baba Nanak during so many decades of his travels as the Teacher of Truth. And it is Bhai Bala who dictated the entire Text word by word reproduced from memory, when recording was made.

It sounds no less than a miracle in itself.

And this miracle indeed was an esoteric phenomenon that Bhai Bala served as a human Tape Recorder. Bhai Bala was blessed by the great Sat Guru with Linguogenic memory on which every word and every event got imprinted, to perfection.

It is the imprint on the inner memory of a human being which is known in esoteric vocabulary as the Akashic Record.

Thus, like the rest of the details of the Sat Guru's Teachings and events of travels we know with the finality of veracity the account of the great Sat Guru's travels through the entire Muslim world. As to Bhai Mardana, again strangely enough, he was never directed by the Sat Guru, before starting his songs Divine to start playing any particular Raga for tuning in to the music of his ecstasy.

Bhai Mardana, right from the day he got the Rubab had only to put his fingers on the strings of the Rubab and the music used to float out of the Rubab in tune with what the Sat Guru was going to sing.

It was a pure case of the esoteric vitality coming through the vibrational anatomy of Bhai Mardana and moving his fingers to play on the Rubab.

Thus were both the blessed companions of the Sat Guru esoterically conditioned for functioning by the great Sat Guru who in his Divine self was the greatest master of the Occult as an Avatar and an incarnation of God.



## IN THE MUSLIM MIDDLE—EAST

On the way to the Holy Mecca, the Sat Guru joined up with a group of Muslim fakirs, and a few days passed, happily travelling together.

Then, one day, a fakir asked the Sat Guru "What is your religion?"

To that the reply was "I belong to the religion of all those who own Him as the One and the only One" But the fakir was not content with the reply. And he pointedly wanted to know if the Sat Guru was a Muslim. This the Sat Guru would neither affirm nor deny. Being non-committal annoyed the fakir and his companions. The Sat Guru knew of their resentful attitude and soon after night fall he left their company.

With the dreariness of the Arabian Desert as proverbial and the scorching heat in the day well known, the fakirs chuckled with delight at what fate the infidel will meet for his foolhardy adventure of travelling alone in the gaping loneliness of the Desert. However, as they went on their way and the sun swung noon high, they were feeling scorched and dizzy with the heat as they had never experienced before. Then suddenly the thought flashed across the mind of one of the fakirs that the cloud which was always above them like an umbrella, was not there on that day. So they twigged the truth. "It was that fakir for whom the umbrella of shade was being spread" said one. "And truly he was a man who owned God, as His". Yet another surprise awaited them many days later on arrival, when they discovered that the fakir had arrived at the destination long ago.



Arriving at the Sacred Kaaba, the Great Sat Guru, one night, after a short stay went to sleep in the open, under the light blue canopy of the Arabian sky.

While he was deep in sleep, the pilgrims observed that the man who was asleep had stretched his feet towards their sacred-most Kaaba.

Promptly, they ran in a crowd to the Keeper of the Sacred Kaaba and bitterly complained of the act of sacrilege committed by the pilgrim. Maulana Rukn-ud-din on hearing this, himself, hastened to the spot. And there he saw the Sat Guru asleep just as the complainants had described.

Angry beyond words, he roughly shook the sleeping pilgrim in fury and shouted "You stupid fool, get up and rub your nose in repentance on this very spot, where you have violated the sanctity of the sacred most, the House of God".

The great Sat Guru, quiet and undisturbed at the fury and the insult turned round and said "If the House of God is in that direction, then revered Sir, just throw my feet in the direction, where God is not !"

Incensed at this rather nonchalant, reply, the Maulana just pushed the Sat Guru's feet in another direction. And what did he see. The Sacred Most he saw, also was again in the same direction. Three times the bewildered Maulana Rukn-ud-din, moved the feet in different directions and in all the directions he saw the sacred most the House of God.

Having seen this happen, the inner eye of understanding opened in Maulana Rukn-ud-din's conscious self. In a split second he realised the true meaning of what the glorious Teacher of Truth Divine, the Sat Guru had said "Turn my feet in the direction where God is not."

And thus Rukn-ud-din was blessed with the realisation of the omnipresence of the Almighty not only in all directions but in every speck that forms a part of His creation.



## TO THE SEAT OF CALIPHS

After this miracle, the Sat Guru immediately left for Holy Medina for pilgrimage and from there proceeded to the great city of Baghdad, which in those times was the capital of the entire Muslim world and the Khalifas of Islam used to live there. Both mystics and merchants were equally drawn by the magnet that was Baghdad in the 16th century.

Merchants came for worldly gain and the mystics came, not for the glamour of the Caliph's court but as humblest of the humble pilgrims to pay their homage to the old and haloed seat of the greatest of the saints of the then known world, Hazrat Ghausul Azam who had given the message of love and of light many centuries back.

In Baghdad of the 16th century lived a great saint, by the name of Hazrat Khwaja Behlol.

On arrival there, the Sat Guru camped about 14 miles outside the city and went to see the great saint as a gesture of fraternity.

Between the two big ones of the spirit there were no arguments and no discussions. Just there was the perfection of communion, in total and monolithic silence. The great Sat Guru stayed with the great saint for about a fortnight and then proceeded towards Iran.

After the, great Sat Guru Baba Nanak's departure, as a mark of love and recognition of his stature, as a spiritual



master, Hazrat Khwaja Behlol got a copper plaque made and the inscription on it reads "Here stayed Rab-i-Majid Hazrat Baba Nanak" And he got it fixed on the wall near which the great Sat Guru had stayed in the open, under the Baghdad skies.

What is most significant in the inscription on the plaque is the astounding fact of a Muslim saint, of the mighty stature of Hazrat Khwaja Behlol using the appellation of the words "Rab-i-Majid" for the Sat Guru. Rab-i-Majid means "Incarnation of the Almighty Himself".

From those who know the esoteric hierarchy of the Prophets and the Saints and their celestial grading, as functionaries of the Almighty in governing the entirety of creation, this mighty stature of the great Sat Guru was not hidden.

And the grandeur of Hazrat Khwaja Behlol's spirit manifested itself in recognising, at first look, who the visitor was, in reality. And still more glorious was Hazrat Khwaja Behlol's act, in announcing the truth, with all the authority, that his sanctity and stature as a Master mystic carried for the Muslim world of his own times.



## TO THE CRADLE OF THE SUFIS

From Baghdad, the Sat Guru travelled to Iran, the ancient land of Ahurmazda, where Zoroaster taught the Religion of Light

And where the great mystic Poets like Hafiz Shirazi, Omar Khayyam, Maulana Jalaluddin Rumi and others had set the stage for the birth of Sufism and the great and resplendant line of the Mystic masters lived light, and lifted, time and again, the shadows of the dark that engulfed the spirit of man century after century,

Very near Teheran, the Sat Guru came across an abode of the Sufis who as noble Dervaises welcomed the Sat Guru.

So warm was the welcome that they all desired the seating of the great Sat Guru next to the Mystic Master of their sect.

When the conversation began, not just words but pure flashes of light emerged, such was the quality of communion.

"Where from do you come, and where are you heading for?" inquired the Master of the Sufis.

"From every where I come and every where I return" replied the Sat Guru.

"Have you any news of the Beloved, that you can give"?

"Does not the heart talk of Him all the time with the rhythm of its beat? And do we not get the news of



the Beloved with every in going and outgoing breath ?” said the Sat Guru.

“Then why in the world of men prevails so much ignorance of Him ?” asked the Sufi Master.

“Is light not existing in darkness itself ?”

Talking in the language of mystic allegory the Sufi master asked

“Why does the Sun set ?”

“The Sun never sets”, replied the Sat Guru. “It is the cycle of existence which transforms the day into night and then again the night into day.

It is the law of Opposites that governs creation”

“Where is light to be discovered and where does it emanate from ?” asked the Sufi Master, searchingly.

“The birth cradle of light lies in the heart of darkness.” said the Sat Guru “And that is why the existence of night is primary to the birth of the day”

Finally the Sufi mystic shot the most, bewildering of all questions

“What differentiates Light from Darkness ?”

“There is no difference between light and darkness. Both are the same in entirety” And the great Sat Guru added.

“Light envelopes darkness and darkness envelopes light”

And then the Sat Guru with illumined words wound up the entire allegory by saying,

“Losing the self is to become light.

To assert the self is to become total darkness.

It is self-assertion that transforms the light  
Into darkness.

It is the light of love that envelopes darkness  
And transforms it back to light”



## AS BABAR'S PRISONER

From Iran the Sat Guru travelled back home, relieving the afflicted, of sorrow and disease and spreading the light of the Lord creator.

After reaching home, the Sat Guru went from place to place as impelled by his vision Divine. One evening he was staying at Amenabad, the Pathan stronghold, when suddenly next morning the Mughal hordes led by Babar, arrived on their way to Delhi, for dethroning Ibrahim Lodhi and founding the Mughal dynasty.

As was the practice of the times, the invading Mughal army began massacring and looting indiscriminately.

The Sat Guru and his twin companions Bhai Bala and Bhai Mardana, who were staying in the open, on the outskirts of the town were also taken prisoners. The fun of getting captivated was lost on Mardana, and with his usual ill at ease attitude to strenuous situations, he whispered to the Sat Guru, "Maharaj, you are mighty and my heart tells me nobody can touch even a hair of you. But I feel, that this will be the end of me, for sure".

The Sat Guru, enjoying the comedy of the circumstance, joked and said, "Do you not have your name as *Mar Da Na* meaning "undying" ! And then added in the voice of assurance "Trust Him, O Mardana" "But Maharaj" replied Mardana "what about the unbearable weight of the load which they are going to make us all carry, including yourself Maharaj !"



"Who are we Mardana, to carry any weight? The weight belongs to Him, O Bhai, and He will Himself carry it" said the Great Sat Guru. Hardly had the dialogue just finished when the Moghul soldiers ordered the carrying of heavy loads on their heads. All the three lifted their loads and started walking, as ordered, to the Prisoners' camp. They walked on for a while and then, with their eyes struck with wonder the Mughal guards, surrounding the prisoners and guarding the booty which the prisoners were made to carry, noticed an awe striking phenomenon. It was the Sat Guru and his companions walking on, and the loads on their heads travelling a few feet above the heads of all the three, hung in mid air.

Astonishment knew no bounds and the report of this happening travelled from man to man and officer to officer till it reached Babar. Totally disbelieving the report as the illusion of deranged minds Babar wanted to verify the fact for himself.

By that time, the prisoners had reached the camp, an improvised prison and had been ordered to grind corn for the food for the army.

When Babar reached the Sat Guru's place he stood spell bound at what he himself saw. He saw with his own eyes that the Sat Guru was in contemplation and the mill was grinding the corn by moving itself round and round, dutifully.

Reverently, Babar stood gazing at the Sat Guru. And waited for him to come out of the Trance. Finally, after a few minutes the Sat Guru opened his eyes and Babar with folded hands sought his forgiveness.

In reply to Babar's request for forgiveness so earnestly made, the Sat Guru sang as follows,



'Tyrranously,  
O, Babar you governed over Khorasan  
And now you come  
To strike terror  
and shed blood  
In Hindushtan,  
Has the creator sent you for slaughter and rapine ?  
Have the shrieks of the dying  
And the sobs of women raped  
moved your heart a bit ?

\* \* \*

Not in the eye of the Lord Supreme  
The Creator, no blame  
Is attached, O Mughal king  
If the strong fight against the strong  
For justice and redress  
But if a Tiger among men  
Slaughters the innocent or the weak  
Awaits such a man  
The wrath of Almighty God.

\* \* \*

Look, how a Jewel of a land  
Lies despoiled and forlorn  
Neglected by him  
Who occupies the Throne of Hindusthan,  
Who among men and women of this unhappy land  
Will mourn his passing.  
Beyond the portals of life !

\* \* \*

O, God Almighty  
Praise be to You  
Giver of Power and Bestower  
Of Regalia and the crown  
On those who have the power to unite,  
For prosperous effort.



And, In Your glory Divine You take power away  
 From the hands of those who breed strife and want  
 Among Your men, Your beings created.  
 Such is Your glory  
 O Lord Supreme !

\* \* \*

O Babar ! he who is rich  
 And to the content of his heart  
 Spends and even squanders  
 In the eye of the Lord Supreme  
 Such a man's conduct is none better  
 Than that of a rat who eats away the corn of the  
 needy.

\* \* \*

He alone, gains the smile from the Lord Supreme  
 O Babar ! who with His Name, as the breath of life  
 While still alive  
 Learns to die, In His Name.

Thus hearing the song celestial in the Sat Guru's voice,  
 vibrant with holy wrath, Babar was touched to the core of  
 his heart, and begged the Sat Guru to grace his tent with  
 his august Presence.

"How can I leave the company of my fellow prisoners ?  
 said the Sat Guru. On the spot Babar, the captor of thou-  
 sands of men and women, ordered the release of all the  
 prisoners without delay.

Thus the Sat Guru accompanied the Mughal king to his  
 royal tent and there Babar beseeched the Sat Guru "O  
 Knower of the secrets of God, O great Teacher of men,  
 instruct me as to how can I become worthy of gaining  
 entrance to Paradise, without renouncing the world and  
 remaining a king." The Sat Guru sang,



"As a king be just, O Babar !  
Shun injustice as men shun Plague.  
Follow the dictates of Conscience which gives  
The signal of Truth,  
Tamper Justice with Compassion  
And forgive readily,  
As readily as you wish  
To be forgiven for your own acts of wrong doing,  
By the Lord Supreme.  
Remember O Babar !  
God Almighty is Just,  
And His Justice demands  
Not coveting what belongs  
To some one else, by right.  
And O king ! never act  
When the five fires of the sensual are aflame.  
Always pause to think of Him, The Lord Supreme.  
Act always for the betterment of All,  
Whom God Almighty  
Has made you  
The ruler of.  
And lastly, O Babar !  
Never act cruelly  
To any man, woman or child.  
For, they are all His.  
And those who are cruel  
To any creature in creation  
Which is His  
Are themselves slaughtered  
With the same sword of cruelty,  
Live thus, O king !  
And the gates of Heaven  
Will await for you  
Themselves, to open wide.



## AT THE SPRING OF WALI KANDHARI

Taking the next journey from Sri Kartarpur westward, the Sat Guru reached a hillock near Hassan Abdal in West Punjab, now in Pakistan. By the time they were settling down at a spot where the soil was parched and stony, the ever demanding Bhai Mardana told the Sat Guru "Maharaj I am on my last breath". The Sat Guru, smiled and said "I know my dear one, you are very thirsty. Do not worry, just climb that hillock and you will find a lovely spring there. Go there, dear one and have your fill of cool water". Bhai Mardana hastened and while climbing got almost dizzy with thirst. But he was happy at the sight of flowing water, just a few steps away. No sooner than he came near the spring, he heard a Fakir growling at him.

"Who are you to enter this holy spot", asked the fakir angrily.

"I have come to slake my thirst. Sir, I am fainting for the want of water" said Mardana "But who are you?" asked the Fakir "I am Sir, the servant of Nanak Nirankari, a man of God." said Mardana humbly. "Go away from the spring, the very way you came and tell your great man of God to strike his own spring and give you a drink of its water".

Helplessly, poor Bhai Mardana, trudged his heavy feet back, down the hill where the Sat Guru sat and narrated dolefully the tale of his woe.



Very gently the Sat Guru, told Mardana, "Please, Mardana, go in all humbleness and beg the Fakir, once again". This Mardana obeyed and arrived at the spring again, only to receive a bigger and more heartless refusal.

And then he walked back to the Sat Guru.

The great Sat Guru again smiled and said.

"O, Mardana, my dear one,

Utter the sacred words

Sat Nam

And dig where you are sitting.

Yes, just and there !"

Mardana dug a few inches deep. Almost a small dent was put on the stone encrusted soil. And water gushed out like a monsoon torrent !

And the Fakir, by name Wali Kandhari, who was sitting on the hill top and watching, to his consternation found that his own spring was drying up.

Much angered at this affront to his sanctity, and the impudence of the fakir down below, he pushed a big boulder of stone down the hill.

Seeing the stone rolling down like an avalanche, Bhai Mardana raised hue and cry, begging the Sat Guru to run and save himself. But the great Sat Guru sat, happy and un-concerned.

Within a few moments, the stone boulder rolled down to where the Sat Guru sat and when the stone came within an arm's length the greatset of the great ones Sat Guru Baba Nanak put his hand up. The stone stood, stuck to the spot and the imprint Divine of the Sat Guru's uplifted hand got stamped on the stone. It was this holy and historic spot that later got named as Panjah Sahib.



Now Wali Kandhari in all humility came to pay his homage to the Sat Guru as the acknowledged Master of miracle working powers.

Having expressed repentance, Wali Kandhari begged of the Satguru the boon of being taught the way of getting powers Divine for himself.

With eyes filled with compassion and the voice resonant with the sweetness of speech, the Sat Guru said,

“Wali Sahib, all powers flow from Him, who is the fountain source, the All powerful.

Those who seek His refuge, on them are these powers bestowed.

And those upon whom the grace of Him descends they only tread the True way.”

“And what is the True way?” O Master Teacher of Truth !

“To follow the path of Surrender to His will Divine” replied the Sat Guru. “You mean” asked Wali Kandhari immolating one self in the fire of submission as the holy Prophet Mohammad enjoined on the faithful.”

“Yes” said the Sat Guru. That is the essence of Surrender, Waliji”

“Then” said Wali Kandhari it is the same turth as sung by Hazrat Qutb-uddin Bakhtiar Kaki, when he said.

“For those who are slaughtered  
By the sword of Surrender  
To His will,  
Every split moment  
A new life  
Descends from the fountain source, Invisible”



“The great saint” said Sat the Guru “knew the secret of dying while alive. And that is the Way True”

The story of Hazrat Qutb-ud-din Bakhtiar Kaki who was the Guru of Hazrat Baba Fareed Gunj Shakar of Pak Pattan is full of poignance, in the context of the verse which Wali Kandhari recited to the Sat Guru. The story goes that the Holy Hazrat was listening to a famous Qawwal and was getting deeply moved inside. As the musician sang this verse which in the original Persian runs,

“Kushtgan-i-Khanjar-i-Tasleem Ra  
Har Zaman az Ghaib Jani-i-Digar Ast”.

The Hazrat went into the Trance of Surrender. And the musicians, following the tradition of going on repeatedly singing the same verse, over which a Holy man passes into ecstasy, went on singing again and again the same verse.

And the Holy Hazrat went on with the ecstasy deepening, for full three nights and three days, and the state ecstatic continued in all its fervence of Forget fullness.

And it was in that ecstatic state, deep in the Trance of Surrender that Hazrat Khwaja Qutb-ud-din Bakhtiar Kaki passed away to the realms of Bliss eternal, and is known as Shaheed-i-Ishq, The martyr of love.



## LISTEN, O YOGI !

From Hassan Abdal, the Sat Guru travelled to Gorakh Hatri, near Peshawar, where Sidh Yogis, the highest ones lived. Yogi Machhandar Nath was the head of them all and they belonged to the sect founded by Guru Gorakh Nath, the Great Master of Hatha Yoga.

The reputation of the great Sat Guru had reached by that time to every seat of the recluses and the yogis.

His age had crossed the mark of 60. He was already fifty seven when he blessed Babar with the instruction in the True way.

The yogis gathered around him on his arrival at Gorakh Hatri and their Guru Yogi Machhandar Nath said to the Sat Guru,

“Come into our Temple of Yoga O, Nanak, and we will teach you the way to get knowledge and Powers. Of what avail is to go round and teach when you are without knowledge and real Powers that Hath yoga releases through austerity and renunciation”.

This invitation to get instruction in the art of getting true knowledge and Powers amused the Sat Guru, and in reply he said :

“How can I enter the temple  
Till you show me, O, yogi of yogis  
The door to the inner door  
Beyond which dwells Him”.

“What door and the Inner door are you talking about ?” inquired Yogi Machhandar Nath. in rather a puzzled voice.

“Listen O yogi !  
Sorrow is the real door  
And out side guarding it



Stands the sentinel of passion,  
The two parts of the gate of Sorrow are  
Hope and Longings  
Inside the gate lies the pool  
With tossing waves of Maya,  
The world of vain Desire.  
He who goes past that gate  
And swims across the tumultuous waters  
Finds Him, O Yogi !  
Him and Him alone  
Is the temple True  
It is this temple which one enters  
And gets bestowed  
The alms of knowledge True  
And Powers limitless  
For, Him, the Giver Great  
Is beyond reckoning, limitless".

"But how" asked Machhandar Nath, the Master yogi, does one go past the door and how does one swim across the pool, that you are talking of? It is we, the Sidh yogis who alone know the secret. And since you are truly a good man, I shall gladly teach you all the ways of acquiring full knowledge and high Powers.

"The only Teacher Great I know of is Him" said the Sat Guru. And to the seat of the Formless Him, I belong".

"As to the knowing of the Secrets of Yoga" continued the Sat Guru

"I know of only one secret.

"Stand only at His door

Making faith the begging bowl.

When He, the compassionate one

Gives the alms



The consciousness of the humble reciever  
 Merges with consciousness Divine  
 Thus open the gateways all  
 To knowledge True and Powers limitations  
 O, Yogi !"

"How do knowledge and powers come, just through begging without Hatha Yoga ?" asked the yogi master, rather snappily. And the Sat Guru replied thus,

"At His door Divine I stand  
 And blow the conch  
 of Devotion  
 His answer comes  
 Through waves and waves  
 of Soundless Sound  
 The Sound of Grace Infinite  
 A Sound, All pervading  
 All Creating All bestowing".

"But how can this be done" asked yogi Machhandar Nath" "till one renounces the world and becomes a yogi by leaving the world and giving up the life of a house holder ?"

In every heart there lives the spark Divine O, Yogi ! And light flows unto light. Thus human Consciousness gets blended with supra consciousness Divine, when that happens only then you become a true yogi". "But" said the Master yogi "however true if may be, what you say, all the same it can not be done while living in the world as a house holder, how can it ?" To this the Sat Guru replied :

"A House holder who learns  
 From the Guru  
 The way to praise the All powerful  
 Him, the Creator of All  
 That exists,  
 And serving all created beings



The consciousness of the humble reciever  
 Merges with consciousness Divine  
 Thus open the gateways all  
 To knowledge True and Powers limitations  
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"But how can this be done" asked yogi Machhandar Nath" "till one renounces the world and becomes a yogi by leaving the world and giving up the life of a house holder ?"

In every heart there lives the spark Divine O, Yogi ! And light flows unto light. Thus human Consciousness gets blended with supra consciousness Divine, when that happens only then you become a true yogi". "But" said the Master yogi "however true if may be, what you say, all the same it can not be done while living in the world as a house holder, how can it ?" To this the Sat Guru replied :

"A House holder who learns  
 From the Guru  
 The way to praise the All powerful  
 Him, the Creator of All  
 That exists,  
 And serving all created beings



With love, makes his creed,  
Such a house holder is indeed,  
Blessed, with Grace Divine  
Favoured thus, with the Grace of Him  
Such a house holder  
While living in the world  
Becomes like the lotus  
Whom the rippling weaves of the water of Desire,  
of self pursuit,  
And Temptation cannot make wet.  
As salt and butter do not blend  
In oneness  
So the householder True  
Remains untouched by MARA  
And the sorroundings worldly put not a shadow on  
On the light within,  
Bestowed through His Grace  
Nay—even more O, Yogi  
Such a house holder  
Living in the world  
Performing all his duties  
With All his heart  
So blessed with Grace Divine gets beyond  
The power of the Angel of Death.  
Death is powerless  
Against such a householder True  
O, Yogi !  
For, he is liberated  
From Hope and Desire both  
And Hope and Desire  
Are the twin wings of the angel of Death.  
So, does the house holder live  
In the Light of Grace  
Ever blessed, Deathlessly.

After this instruction to the Yogi master, the great  
Sat Guru entered the fairy valley of Kashmir, on his way  
to the Himalayan heights.



## TO THE FLYING CARPET MIRACLE MAN

The Sat Guru arrived in the lake city of Srinagar, and dwelled on the snow reflecting bank of the Dal. News of the great Sat Guru's arrival spread all round the city and crowds began to surround him.

There lived in Srinagar, a Pandit named Brahm Das, who was a great adept in Tantarism and had developed powers, one of which was that he could make the Carpet on which he sat, fly, at his command and take him like a helicopter, where ever he wished to go.

Hearing of the Sat Guru, he decided to go and dazzle him with the bigness of his wondrous powers.

So he flew on his carpet and happily landed in the front of the congregation, thinking that that was his rightful place. On taking his seat, he questioningly asked the man sitting behind him, "Where is the Guru, are you all waiting for him?"

"No" said the surprised man, "The Sat Guru is sitting right in front of you."

"Where?" asked Brahm Das.

"Am I blind or are you telling a lie?"

"There" ! he said "Can't you see him?"

And other people in the Congregation also spoke out and said

"Pandit Ji, why can't you see him? there he is



sitting, there ! Right in front, facing you !” The Pandit lost his temper and commanded the carpet to helicopter him back.

But much to his anger and amazement the Carpet would just not obey him and did not fly.

Thus feeling humiliated and hurt the magic man heavy hearted and still more heavy footed walked many miles back to his house .

In the morning, some people, who had seen all this Drama being enacted, arrived to inquire if it was all well with their revered Pandit.

Much confused, Pandit Brahm Das asked the friendly visitors if they could tell, as to how and why it so happened !

One friend of his, who was rather intimate with him said, “Please recognise the superiority of the Divine Master and go on foot, in all humility and then see if you still can’t see him”.

This sound and well meant advice registered with Brahm Das. And without a moment of delay he started on his visit of humble repentance towards where the Sat Guru was staying.

On arrival, not only was he able to see the Great Master but was surprised that the Sat Guru received him most cordially. “Come my dear one,” said the Sat Guru with his smile of love.

“Please, Guru Maharaj” said the Pandit “Tell me first why could I not see you yesterday ?”

“How could you see me when thick darkness prevailed ?” said the Sat Guru.



"But it was broad daylight" said the Pandit.

The Sat Guru smiled at his so, missing the point. And said.

"My dear one ! could there be any darkness darker than Pride ?" and added "Only because you could fly on the carpet you felt vain and thought of yourself as a superman. What if a man can fly magically, how does it make him an aniota better than the flies and the mosquitos who too can fly ?"

"I humbly seek your forgiveness," said Brahm Das. "I have acquired learning of the Texts and have developed Powers, but O Teacher True ! no peace within me, have I found. Teach me I humbly beseech you, how to find peace within."

"Dear Brahm Das" said the Sat Guru you have only worshipped gods and goddesses and not the Almighty God, the One and the only One—the Lord Supreme, the Master of them all. Worship Him and Him alone and peace will descend within, by the Grace of His Compassion."

"But, Great Teacher of the True way" said Brahm Das, the question of questions is how to worship Him, truly and best ?"

Bhai Mardana played on the Rubab and the great Sat Guru sang the Song of Peace Within, thus.

"He who keeps his eyes off  
From another man's wife  
Grabs not what belongs  
To some one else  
Abjures miserly pursuit of wealth  
Resists evil and dark desires  
Does not thirst for sensual fulfillment,



Controls his Temper  
Slanders not others  
Abstains from back biting  
Lust and warth  
Sons and daughters of the Dark  
These all,  
Such a man, O Brahm Das  
Will find within himself  
His light, the light  
Of the Unknowable

\*

\*

\*

He, again, who cherishes  
The Guru's word, and in his heart  
Keeps it secure  
Like precious jewels in a casket  
And with every breath  
In going and out going  
Praises Him, the Great Giver  
To such a man  
Descends Peace. And pain  
And pleasure disturb him not

\*

\*

\*

This body, know this,  
Is the temple, of Him  
The Lord of Peace Eternal.  
The heart of man  
Is the abode of His Light.  
Let the word of the Guru,  
Says Nanak !  
Enter the heart  
And bring about the Union  
By welding the link of Light



All pervading  
And the Light within  
He who lives bathed  
In such a light  
Gets the boon Divine,  
Of Peace, within  
And lives in peace here  
And in the here-after

“Now I know, the entire Truth, at your sacred feet, O Teacher Divine” said Brahm Das. “Seeking Peace within and not without, ridding oneself of evil and the dark.” Seeking acceptance at His door through devotion, unalloyed and fervent and contemplating ever and always on the Guru’s sacred word, thus one qualifies for the alms of Peace within, from His Treasury of Grace unfathomable.”



## THE DIALOGUE OF LIGHT

In Tibet the Sat Guru Visited a big monastery. The Head Lama was very high in his evolvment and recognising the truth of Satguru's greatness extended him the warmest welcome.

Then began The Dialogue of Light.

The Great Lama, asked the Sat Guru "So many creeds are prevalent in India, it makes for us difficult to know who is in the right. What do you say about the creation and the Creator ?

The Sat Guru replied

"From the Soundless Sound  
Of the Absolute

Emanates the Force creative  
It is this, the Force creative  
from whose womb

Take birth, the Air, Water, Fire  
Light and the Soul.

Him, the Absolute

Maintains all that gets created.

It is Him who created the Trinity

Of the Job doers His creation

Lord Brahma, Vishnu and Shiva.

Then took birth Time

And the Ages four.

Only such a man is Perfect



As a human being, True  
Who realises that the Absolute  
Is All Pervading.

It is the company of such Wise  
among men

That destroys the delusion of the self.

The Head Lama, spell bound listend to the enunciation  
of the Absolute by the Sat Guru and then said "Let me  
have more light on the creation by the Absolute."

The Sat Guru replied,

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The Absolute created  
The Earth and the Heaven both  
And unsupported they exist  
Maintained by the Absolute  
The Three Worlds.  
From the, 'Meta', Compassion  
Of the Absolute emanated.  
And in the fullness of Time got absorbed  
In the source, the Absolute, again.  
The Absolute gave birth  
To differentiation in Creation  
The Absolute is the Parent of the Species,  
Of all that exists, from the Stone  
Up to the Human Being,  
The four genres of Speech  
From which flowed all languges,  
They are all, the emanations  
from the Absolute  
And ultimately get merged  
In the Absolute.



It is from the Absolute

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That flow out the Seven  
Regions of the celestial  
And the Spheres Fourteen  
Which form the Totality  
of the Universe of Universes  
From the Absolute, also flows  
The cycle of night and of day  
The Opposite Pairs of all  
That is created  
The Opposites and the Alternates  
The Cycle and the Spiral of the Vitalities of Being  
And Non Being  
Pain and with it, the negative of Pain  
Knowing All this as the Acts of the Absolute  
The seeker becomes Enlightened  
And enlightenment  
Is the essence of Peace within

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The Absolute is the source from where flowed  
Heat and Light  
The Sun and the Moon and the my riads of stars  
And the Gloxies uncountable  
The light of the Absolute illumines all these worlds  
Without a Limit and beyond description,  
Is the Absolute  
The Force celestial  
Behind contemplation,  
For knowing,  
The Absolute flows from the Absolute,  
The Source of all knowing,  
And the seven seas of knowledge,  
All flow from the Absolute itself.

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The mind human  
 With the Name, as the word, given by the Guru,  
 In the Grace of Love  
 Gets purified in the Pool of Truth  
 The human being  
 Thus illumined, living the True Way  
 Gets free of the cycle  
 Of birth and Deth of Rebirth again

“So” said the Head Lama, “What Lord Buddha said about the Wheel of Life to which each one is tied and that the release from the bondage of Birth and Death and Rebirth again can be obtained only through folowing the Eight Fold Path was the Truth and still remains the Truth”

“True” said the Sat Guru.

“Then what is God and His heirarchy of Job doers at His command and the manner of their function through the Laws Creative ?” asked the Head Lama.

To this, in words of Light, the Great Sat Guru replied,

“The Absolute, first manifests Itself  
 As God, as the Lord Supreme of Existence  
 And Non-existence both  
 Then God, incarnates Himself  
 In His Avatars  
 Then come the Gods and the Godesses  
 After them the Prophets and the Saints  
 Then the Apsaras, the musicians celsetial  
 And the Angels, as the clemental  
 Job Doers of the Divine

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As to the Laws Creative  
 It is Him, who creates  
 The vital basic Forces Three



Tamasic, Rajasic and Sattavic  
It is these forces Vital that produce  
Dormance, awakening  
And the force Divine.  
From these three flows  
Inertia, Energy and the Spirit Pure.  
The Spirit Pure incarnated  
In the form human,  
Thus born, man is governed  
By the elements five  
These elements acting and interacting  
Sow the seeds of Action good and bad  
Thus is created Karma,  
The iron law of Reap as you Sow.  
And this Iron Law governs  
The cycle of Birth Death and Rebirth.  
When By the Grace of the Guru,  
The Teacher True,  
The Name is learnt,  
Consciousness getting purified  
The link is created,  
With consciousness. Divine  
This is the 'Turia' stage,  
When man attains this  
He truly becomes Human  
And is blessed with Freedom  
Thus freed, he finds Liberation  
From the cycle of Birth and Death  
And Rebirth again.  
For, no longer,  
Is such a man under the domination of the basic  
Vital forces three  
Thus, freed from the Vital forces



The Spirit Pure ascends,  
And gets merged in Him, as the finality.

For days, the Great Sat Guru remained in the Trance  
of Contemption. And when he emerged from his Samadhi,  
the Head Lama again asked him,

“O Great Guru ! How can we reach the Absolute,  
which as you say lies beyond God ? The Sat Guru replied

The Absolute itself in within you,  
It is the Absolute from where  
The light emanated.  
And that light illumines  
Every human heart.  
It is by the Grace of the Guru Divine  
That realisation dawns  
That the Absolute is the Totality  
The origin and the End rolled into one  
It is this the Point  
From where emerges light  
And descending down to man  
Resides in every human heart.  
Thus it comes to happen  
That it is All in One  
And the One in All.

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This secret gets revealed  
When you know yourself  
In Truth and in its fullness.  
With this realisation dawning  
Through recognising.  
The light within oneself,  
One begins to see  
Light, the same light,  
In Beings other and in All.



At this crucial point, the Head Lama again asked the great Sat Guru, will you throw more Light on what you say about seeing the same Light in all. "Gladly" said the Sat Guru.

"Exalted, indeed is the man who sees the same in All that lies within himself.

It is this recognition, which is the base for humane behaviour. It is from this realisation that flows respect for others. It is this respect for the sameness of light in others as in oneself, which furnishes the True base for the birth of Ethics and Social morality.

The way to live this realisation, in the daily life of a man, who seeks liberation from the bondage of Karma is to give the name "Myself" to everything in Creation and All that exists around him and touches his daily life.

Living that way is the essence of the True Way" "But" said the Head Lama, would giving every one the name "Myself" not make men lay more emphasis on the Self. Instead of striving to annihilate the Self?" At this stage, the great Sat Guru smiled and said,

"Blessed are they who exalt the Self by seeing the same Self in the others. It is this recognition of the same Self in the others as in one's own Self, that generates sympathy, evokes mercy and brings compassion into operation" Illustrating this "Sameness of the Self in others" the great Sat Guru added.

"The moment one recognises this sameness and names every thing "Myself", cruelty and violence would disappear from the world of men. Even if a stone is lying on the way, one would not Kick it or push it away but with love pick it up and gently put it, away from the path,



would not Similarly one wantonly nor even playfully pluck a leaf from the tree, if not required strictly for use. Again, the Head Lama interjected another point for clarity. "Why do you emphasise "stricty for use"? Would you think that killing anything even for use and thus taking life is permissible, if you call every thing "Myself" ?

The Sat Guru asked the Head Lama, Is there anything like "Non-life" as a part of Creation ? No, everything has life, even a speck of dust is redolent with life."

And therefore, taking life does not mean Death, in any form. Death is only the other and common name for Tranformation. Nothing ever dies and nothing is 'kill-able'. That is why utilising for sustenance, whatever object in erration is necessary, does not come under the definition of sin. After all it is the pattern of creation, that nothing is created without purpose and in serving that purpose that object finds its fulfillment as a part of the pattern of Nature For instance, wheat grows and we eat it. In getting eaten for sustenance the purpose of wheat as a part of creation is served best. And who can say that a wheat grain has no life, even after it comes off the plant. In serving the purpose for which any object is created It finds its fulfillment. But there is no greater sin than wanton destruction and non purposeful waste.

It is while having the evil urge or the temptation of Non-purpose-ful destruction that even plucking a leaf from the twig of a tree becomes sin in His eye. It is this thoughtlessness and purposeless way of handling men and objects in creation which is totally prevented when one gives every object in creation and every one around oneself, the name "Myself".



"Your words, O Guru, are shafts of light indeed," said the Head Lama.

"Now a little while ago", added the Head Lama you mentioned the Spirit pure finally merging back in Him. How can the Finite becomes a part of the Infinite?"

"Quality unto Quality" said the Sat Guru. "What is the essence of the Infinite? Pure light. Thus "Light unto Light" That is how the Finite merges with the Infinite".

"As to human beings" added the Sat Guru. "it is the same as the tree and its fruit are one in quality. Those who have a bite of the fruit of the Tree Imortal become one with the Supreme Essence, the Lord of Creation.

It is thus that one who recognises the self as light in all its purity and sees the same light in every other being and names all objects in creation as 'Myself' becomes one with the Supreme Self the God Almighty. And thus the Finite merges with the Infinite."



## THROUGH LAMA LAND TO MANSROWAR

After saying a loving good bye to the Head Lama the Sat Guru travelled in other parts of Tibet and met many other high Lamas, of the rank of Rimpoche. A Rimpoche in the Tibetan hierarchy of the Lamas is the one who is believed to be his own reincarnate from his previous birth. In the new birth they are searched for, and identified in the same manner as they identify a reincarnated Dalai Lama.

Where ever the Great and Glorious one went, he was hailed as the Teacher True by the Rimpoches of the biggest monasteries in Tibet.

The capstone to the account of the great Sat Guru's visit to Tibet stands as the lasting monument to his glory Divine. Till today, the great Sat Guru is the only one among the great Saints, Prophets and Avatars of India, whose image and whose picture, painted in gorgeous Tibetan symbology of colour and form are given the place of honour in the sacred most places of worship in the monasteries of Tibet. And the Tibetan name for the great Sat Guru, by which the people and Lamas of Tibet revere him is "Guru Rimpoche." From Tibet, the great Sat Guru travelled to Kailash Parbhat coming in contact with the highest among the Sidh Yogis who have Powers of even prolonging their life span.

Via Kailash Parbhat, the Sat Guru travelled to the Sacred Lake of the Gods, Mansrowar. Just at the time



of his visit a great gathering of the Seers and the Saints and the Sidh Yogis residing as recluses in the farthest recesses of the snowy Himalayan heights was being held. The Sat Guru addressed the congregation and Sang the Text of the Sacred Jap Ji Sahib.

Hail, Hail Nanak !

With these ecstatic words of acceptance, all reverently bowed to the Great Sat Guru. After leaving Mansrowar, the Sat Guru went to a place in the upper Himalayas where lived a band of Pranayama performing Yogis and not recognising the Divine stature of their visitor, the Yogi master impressed on him the utter need of practising Pranayama, for achieving perfection, and attain total Bliss, while alive, and not in the here-after.

The Sat Guru taught them the Divine way of Sahaj, Yoga, expounding the phenomenon of inner growth through the inner change of Consciousness. The way to attain perfection and total Bliss, the great Sat Guru taught them lay through living the True way and through recognising the Light within getting linked with Light Divine and then living in total freedom and attaining total enlightenment through total surrend to the Will Divine. The great Sat Guru having thus opened the gates of knowledge to the Sidh Yogis wended his way back to the plains and to his abode sacred at Sri Kartarpur.

Here, it is deemed fit to point out a common error of understanding among most of those who do not know the Path of Sahaj Yoga, as taught by Sat Guru Baba Nanak Maharaj. The fact of the matter is, that the vast myriads of the Sat Guru's diciples, came to be known as the Sikhs. And the select among the Sikhs who began to follow the path of Sahaj Yoga came to be known, as a group, the Sahaj Dhari Sikhs.



Centuries later, when the glorious and the great Guru Gobind Singh Maharaj converted the Sikhs into Singhs and adorned them with the five sacred symbols on initiation into the Panth Khalsa, the word Sahaj Dhari came slowly to be misunderstood as applicable to those who did not take to the wearing of the keshas and the other symbols. And slowly every non-keshadhari Sikh who professed to be a follower of the teachings of the Sat Guru came to be known as a Sehaj Dhari Sikh. It is a total misunderstanding of the term Sahaj Dhari.

When rightly understood, in the context of the inner meaning of the term Sahaj Dhari it becomes crystal clear that the Sahaj Dhari's are not an Opposite Pole to the Singhs. But are the followers of the path which the great Sat Guru Baba Nanak taught are Sahaj Yoga. We have deemed it compulsive to point out this error of connotation because through non-understanding the term Sahaj Dhari, has in current usage been vulgarly transliterated as the "go slow Sikhs" confusing the word Sahaj which means Self Evolving with the common Panjabi parlance Sehaj which means slowly.

Needless again, to stress the fact that the Sahaj Dhari Sikhs are as distinct in their way of life in devoutly practising Sahaj Yoga as the Namdhari Sikhs who live by the way of the Nam—the word sacred. But the Sahaj Dharis never got institutionally organised.

And, it is equally essential to realise for the sake of correct understanding that the term Sahaj Dhari must not and cannot be loosely used for all Non-Kesha Dhari Sikhs either.

Only those are to be known as the Sahaj Dhari Sikhs who devoutly practice the disciplines of Sahaj Yoga as a way of life, taught by Sat Guru Baba Nanak.



## FOLLOWING THE PILGRIMS' TRAIL

It was during his visit to Allahabad, Holy Paryag of old times, situated near the confluence of twin holy rivers The Ganga and the Jamuna that The Sat Guru showed, how truly full of humour he was and how much of the normal qualities, so essential to happy human existence, he embodied in his Divine Self.

It was the Eclipse Fair at Paryag when the Sat Guru arrived. Crowds and crowds of pilgrims were flowing into the river confluence like the third stream, for bathing and thus getting the merit of the pilgrimage.

On one side, a Pandit was sitting with his full paraphernalia for drawing the pilgrims.

With thick sandal paste on the idols in front of him, the Pandit sat in the pose of the samadhi, with his eyes closed. Since he was seated quite near where the Sat Guru and his companions were sitting, the Sat Guru was amused to observe that as soon as any pilgrim put money as an offering, in front of the decorated idol, the Pandit would emerge from his samadhi, grab the money, shove it in his pouch and then go back to the samadhi pose again.

The Sat Guru very good humouredly asked from the Pandit "Why do you close your eyes? And what do you see like that?," "Oh", said the pretensions. Pandit "I see



the three Worlds and all the fourteen Regions” And having said that, lapsed into his All seeing Samadhi.

As soon as the eyes of the Pandit were closed, the great Sat Guru exercising his very human quality of humour, beckoned to Mardana with a gesture of the hand. And Bhai mardana, taking the cue from the playful twinkle in the Sat Guru's eyes, obeyed the signal and smartly removed the table with the idols lying front of the Pandit.

When for quite an unusually long time no coin tinkled in the offerings tray, the Pandit opened his eyes. And imagine, his surprise when he found that there was no table in front of him. Worried, he turned towards the Sat Guru and hastily asked.

“Who has taken away my table” ?

The Sat Guru replied jokingly.

“It has gone, out and above, the three Worlds and the fourteen Regions”

“Dear man, dont worry, your table is safe”

“But” added the Sat Guru with his touch of the Master of masters, “Good man is your Soul equally safe ?

And then the Sat Guru taught him, the way of Right living.

### **To Varanasi of Lord Shiva**

Arriving next in Varanasi, the Sat Guru saw the devotees of the great Lord Shiva tinkling bells and swinging Rosaries In every temple, big and small, on the highways and the byelanes of the Holy city, reputed, legendwise to be the abode of Lord Shiva when he once descended to earth, the Sat Guru heard conches blown in front of the



idols, in the midst of the noise and din made by the thumping feet of the crowds milling round the idols.

So it is in Varanasi that the Great Sat Guru addressed the Head Priest of the biggest temple and sang thus,

A God carved out of stone  
You worship, O Pandit  
And make display of the Rosary  
And the Sandal beads  
Are you not watering  
Wastefully, a barren Soil  
Wasting life in empty  
Worship, formally and soul lessly ?  
How does fattening the body  
Physically help  
When the inside is crashing  
Through the strains of Inner discontent.

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Fill the Boat of the conscious self  
O, Pandit  
With the cargo of  
His Name sacred  
And thus the Ocean of life, you cross  
And reach the shores of Bliss  
Eternal

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As to the mind  
Put the Yoke of submission to Him,  
Round its neck and make it work  
The Persian wheel of the senses  
And thus draw Nectar from the Inner well  
And irrigate the soil of the Self, thus.



The intensity of Passion  
 And the fire of anger  
 Let these be your digging tools, for rooting out,  
 The wanton weeds of sense desires.  
 Thus cleaned and cleared, the field well dug  
 And irrigated amply  
 Shall yield the Harvest best.  
 Thus, the Art of husbandry Spiritual  
 Learn and live that way  
 O, Pandit.  
 Honest striving and labour earnest  
 Are rewarded best.  
 And worldly dearth plagues no more.  
 By grace Divine  
 Even the Heron hypocrite gets changed  
 Into a Swan, so full of virtue.  
 Thus the Prayer of work and worship transforms  
 The counter-feit in the self  
 In to the resplendence of light within  
 Thus earns, eternal Bliss the humble devotee  
 O Nanak !  
 Through grace Divine”

**Blessed is the House holder O, Sanyasis**

While the great Sat Guru sat, after enlightening the Pandit, a group of Sanyasis arrived and as soon as they had settled down they picked up an argument, quite a heated one, with the Sat Guru about the unquestionable superiority of a Sanays is, life over the Householders, however devoted to the True Way, as taught by the Sat Guru, he may be.

In answering the Sanyasis the Sat Guru sang thus,  
 By sheer force of dark ignorance,  
 The sanyasis quit home, running away,



From their duties own.  
And then hover at the doors of others.  
Coveting their goods  
And even wives, having deserted  
Their own, swirled by the  
Whirl pool of wanton desire.  
And whipped by passions  
They can ill control  
They read the Holy Texts for knowledge,  
Of which they understand, so little  
How are they any better than animals, who eat  
And fill the stomach bloated full, un-understanding !

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O Sanyasin, only he is a sanyasi True  
Who having conquered  
The self, following the Guru's word  
Defies desires  
And for daily need looks to Him,  
And to Him, only.  
Thus prepared, abjures Vain speech  
And with contentment as his riches  
Lives the True Way,  
With darkness of the mind dispelled  
Through invocation of the Name sacred.

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And, blessed indeed, is the house holder  
Who to the Feet of the Lord devoted  
By the storms of sense desires undisturbed,  
As a renouncer True and sterling,  
Remains in the thought of Him absorbed  
And thus the Nectar, drinks from the wells of the  
Soul.  
And with the self, so enlightened,



One Pointed in mind  
 Serene and stable within, guided by the Guru,  
 Devoutly and untiringly  
 Pursues the search for Truth,  
 Such a one gets the wealth of the Name bestowed.  
 Blessed is such a one,  
 The House holder.

### To Gaya, the City of Redemption

From Varanasi the Sat Guru went to Gaya, the big place for the pilgrims who seek salvation for their dear departed ones, and where the Pandits extract mostly mercilessly from the pockets of the woe beg one. There, one of the ceremonies involves lighting little oil lamps made of corn dough. "Deevas" and float them on the river. The purpose they are said to serve is to light the dark path of the departed into and where the Land of Liberation.

When the Sat Guru saw this happening he spoke, in his own Divine way to a congregation, thus

"Of what avail are the rice balls on a leafy plate ?  
 How can the departed dear ones feed,  
 On such an offering ?  
 And of what avail  
 Are the lighted lamps of dough  
 When the darkness on the way  
 To the Great Beyond  
 Is not of lightlessness,  
 But of actions ill performed, while living !  
 How can the Darkness of Karma, thus self created  
 By men themselves,  
 Be dispelled, by these lamps of dough."



Thus teaching, the Sat Guru illumined the minds of those who were fortunate to be in the gathering. And then the Sat Guru discoursed on the True Way and taught them the way of how to light the lamp of the self within.

### **Then, to Puri of the Lord Jagannath**

Having reached Puri, the Great Sat Guru was standing outside the worship room where the statues of the Lord are kept, with all ceremony and splendour. The Priest noticed the Sat Guru standing and standing, but not coming in for, worship, so the Priest went to him and asked, "Why dont you come in and worship the Lord?"

To this the Sat Guru replied, "But where is the Lord?" Much annoyed at such an impudent question the Priest said "Are you blind? Can you not see Him there, the Lord Himself, through the door, where every one is worshipping Him?"

"Oh", said the Sat Guru very softly "You mean that wooden statue!" And then added.

"No, dear one, the Lord Supreme has no use for a wooden statue as his residence. Know this! dear one, not a statue made of wood but the heart of a human being is the true residence of Him. And those who truly worship Him keep the heart clean, as clean as the Temple in which you worship".



## AMONG BLACK MAGICIANS AND MAN EATERS

After a short stay at Jagannath Puri, the Sat Guru started towards Kamroop, situated virtually in the heart of present day Assam. On the Borders of Bengal and the areas spreading North Eastward Black Magic, in those times, was practised almost every where.

Reaching Kamroop the Sat Guru arrived at the famous temple of Kamakshi Devi, a temple in which the Queen of Kamroop and her companions, all females. usual to perform the Tantric rites for the propitiation of the goddess.

Soon after settling down, Bhai Mardana presented the usual problem of "Death by starvation." And the Sat Guru, again, as always, told him to go to the town nearby.

So Bhai Mardana hopefully trod his way to the town, which happened to be the capital of the Sorceress Queen. As Mardana neared the outskirts of the habitation he was accosted by three women.

"Why have you come here" ? asked one. In his broad Panjabi accent of western Punjab, Bhai Mardana told them the purpose.

On hearing him, the second one said "Ah ! he bleats like a lamb. And the third one chuckled and said, "Yes, then I will make him one".



So saying, she took out a thread from her pocket ; blew some mantra on it and then she threw it round Bhai Mardana's neck. And instantaneously he became a lamb and seeing this, the first women said "Now stand on all fours and bleat". And Bhai Mardana, now a lamb, bleated standing like a lamb.

This fun, the great Guru Maharaj saw happening with his Eye Divine and hastened to the spot of his dear Bhai Mardana's dibomfiture. As the Sat Guru arrived, one woman said, "Ah ! I will make this one a dog" Hearing this the great Sat Guru just said. "Then you shall become one yourself". Within a split moment she became one and began to bark. Now the Sat Guru asked Bhai Bala to take the thread off from Mardana's neck.

As Bhai Bala stepped forward another women tried to throw a thread round his neck but her up- lifted arm remained stuck just where it had gone up.

Consternation shook the women sorceress. And one of them ran wildly and breathlessly to the Queen.

As the Queen arrived, she tried her fabulously notorious Black Powers. But to no avails nor could she release her own sisters, all of them having got struck like statues where ever they were and said nor could the Queen succeed in her attempts on the Great Sat Guru. Thus humbled the Queen with tears rolling down her flushed face, fell at the Sat Guru's feet Divine and said, "O Greatest of the Great, give me back my sisters, I beseech you, as a woman".

The Sat Guru with the Light of Mercy glowing in his eyes, just said, "The Almighty is the Forgiver True. Take



your sisters but never again indulge in this evil practice”  
 “We never knew, O, Great Maharaj, that this was an evil practice, we were just following the customary ways of our tribe”.

“I know that”, said the great Sat Guru and that is the very reason that I have come here”.

“Turn your hearts to God Almighty and do no harm to any one For, all are his creatures”.

### **Queens of Compassion**

Thus saying the great Sat Guru spoke to the Queen and her sisters and the women folk of their tribe.

“It is man, that in most cases, who goes astray. He does so when he is faced with misery at home. You, as women can Heaven out of Hell with the strength of your devotion. And devotion flows from the fountain source of compassion”.

“Be the queens of compassion” said the great Sat Guru. “By your own dedication and selflessness you can teach the true meaning of love to your husbands, sons and daughters. A woman, my dear ones, is born a goddess in her own right. Therefore it ill becomes her to bow her head before evil. Fulfill, your God-given duty of sowing the seeds of virtue and the True way in the hearts of your sons and daughters. By the example of your own way of life teach them that good deeds and their doing comes through the fact of their being born as human beings. Courage and Truth are the two seeds out of which grows the Tree of happy life”.

Thus instructing the women and the Queen the Sat Guru travelled ahead.



### **Man Eater becomes a Sikh**

The Sat Guru was travelling for long miles through the thick forests of Assam tribal land. And one day, after a Particularly fatiguing march the Sat Guru said Mardana, "Dear one, this is the area where they eat men. So be careful". "Maharaj" said Mardana, feeling faint both with hunger and with tired feet. "You are above hunger and thirst, but I am a poor mortal I am already dead with hunger.

Sat Guru Maharaj gave his usual indulgent smile and said "All right then go in this direction and you will get food", pointing towards the heart of the jungle.

Hardly had Bhai Mardana gone a furlong, when he was pounced upon by the man eating tribesman by name Kkauda. He captured Bhai Mardana and tied him to a tree, near which a cauldron of oil was set to boil. The cauldron was big enough to roast a whole man. Frightened beyond his senses at this entirely new and horror striking experience he was struck dumb. By the time the oil became bubbling hot the great Sat Guru arrived. Seeing two more men coming in the jungle the monster Kauda was too delighted to stay where he was. So he wanted to rush and capture his new victims. But he could not move. Kauda got stuck like a stone pillar

As commanded, by the Sat Guru Bhai Bala released his twin companion. Then the great Sat Guru looked towards Kauda and commanded, "Come ! dear man" and Kauda, then could move and he came straight to the Sat Guru's feet and so doing, with fervence, begged Forgiveness.

"It is for Him to forgive." The way to seek "Forgiveness is to lead a life of virtue".



“And, O, Kauda ! for leading the life of virtue first know this.

Attachment, Greed Anger and wanting to do harm, these are the four streams which flow with only fire as their content. It is these four fires which burn up the human in the man.

Beware of them. Shun them and you will become a traveller on the path of virtuous life.

From today onwards harm no one Serve all those who are in need. And so doing turn your mind to God, the Lord of All, with thoughts filled with love, with all your heart, as lovers think of each other. And it is Him, the Lord of all, who will bestow on you the strength to live a virtuous life”.

Moved in every fibre of his heart and mind, Kauda lived ever after as the Sat Guru's devoted and dedicated Sikh.



## BHAI MARDANA AND THE SOAP NUT

Once again, while traversing the jungles of Assam Bhai Mardana moningly presented the chronic and the comic predicatment of "Death with hunger" to the Sat Guru.

The Sat Guru pointed his finger to a soap nut tree and said "Go, Dear Mardana and have a fill of that fruit".

Bhai Mardana looked towards the tree and knew that it was the tree of the bitter fruit. But then he knew that his Maharaj could never be wrong.

Just as Bhai Mardana was leaving, the Sat Guru said, "Have your fill of the fruit but do not bring any back with you".;

Mardana climbed and bit a soap nut, it indeed was as sweet as honey. So he had his bellyful of the soap nuts. While coming back, the thought of "tomorrow" came to his mind and he brought back a pocketful. Next day, again he felt hungry. This time there was no distress. He readily brought out one and merrily started munching it. It was the bitterest ever ! Mardana vomitted so violently that he lost his voice too. Now came the Sat Guru's turn to have real fun out of Mardana's "storing for tomorrow". The Sat Guru laughed and laughed, and said,



“Mardana today’s bitterness was the fruit of greed ! And yesterday’s sweetness was the fruit of need ! And still laughing the Sat Guru added, “Look Mardana, you really were greedy. you did not offer a single nut even to your inseparable companion, Bhai Bala ?” In self defence, since his voice was gone, Mardana could only enact a pantomime and made effortfull gestures conveying.

“I have no voice left”.

“Never mind” said the Great Sat Guru smiling, just utter “Sat Nam” As he tried to say ‘Sat Nam’ Bhai Mardana’s voice was back again, as sweet and vibrant as ever.



## WORDS OF LIGHT IN SANGAL DEEP

The next phase of Sat Guru Baba Nanak's travels took him to the South of India. On the way to Kanya Kumari, the Lands End, the Sat Guru visited the great temples of Kanchi Rameshwaram and at every place he gave his message Divine.

One day, he was standing on the sear coast at Rameshwaram and he suddenly said my friend is waiting for me.

The friend who was calling for the great Sat Guru was Raja Shiv Nabh of Sangaldeep, an island kingdom off the Shore of Rameshwaram.

Raja Shiv Nabh had heard of the Sat Guru and his glory as the Teacher of Truth, from a friendly Trader named Bhagirath. The Raja begged of Bhagirath to tell him how could he meet the great Master. "Think of him with intense Love and the Great Guru will come himself". Said Bhagirath.

Devoutly and with desperate impatience, Raja Shiv Nabh prayed for the visit from the Sat Guru. And one day the intensity of earnestness flowed out and the vibration of Shiv Nabh's devoted longings for the Sat Guru reached and was received.

So the friend was to be visited. Arriving in Sangal Deep the Sat Guru announced the news and the Raja received him with reverence. But all the time, while showing all the reverence to the Sat Guru, there was the thought in



Raja Shiv Nabh's mind that he must test the fact whether his holy guest was genuinely the Great Guru or some impostor posing to be the Great Guru. There also came another thought in his mind that he must also test if the Holy visitor was truly as great a Guru as Bhagirath had described him to be.

With these twin thoughts in his mind Raja Shiv Nabh sent for a group of the most dazzlingly alluring among his court dancing women and sent them to play music and dance for beguiling the holy guest. Erotic to the extreme and Passion struck beyond bearing arrived the troupe of the Tempresses.

As they arrived, and before they could start the command performance, the Great Sat Guru entered the Trance of Love Divine, Bhai Mardana placed his fingers on the Rubab strings and the music celestial flowed like the stream of light.

And the Sat Guru in his ecstasy sang :

“As the Lotus loves the water  
as its blood of sustenance  
O, my heart, thus love  
The Lord Eternal.

Waves of water beat against the Lotus violently  
Yet ever increasing remains  
The Love of the Lotus for the water.

O, my mind !

Without the love of Him  
How can the treasure gates open  
Behind which lie locked  
The jewels of Devotion  
To be bestowed by the Great Lord  
On the seeker.



As the Fish loves water  
Love, O my heart, the Lord  
The maker of All  
That exists.

Like the Fish, O my heart !  
Dive deeper and deeper  
And thus like the Fish  
O my heart, receive from the Lord of Bliss  
The alms of happiness  
For, Him alone, is the Bestower  
As the Fish dies in a moment without water  
So, O my heart live  
With the name of the Lord Eternal  
As your only sustenance.  
Of your longings for Him  
He knows how to give  
The Lord All knowing  
The Lord All Bestowing.

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As the Chatrak pines for the Rain.  
So, restlessly longing  
For Him, O my heart  
Love the Lord of Bliss eternal  
With the lakes  
Ever over flowing  
And the lands  
Lush green,  
The Chatrak's thirst  
Never quenches, without the rain drop  
From the sky  
Thus through deeds good and true  
Grows the Love  
For the Lord Eternal,  
Which never gets quenched  
Without the Grace,  
Like the rain drops from the sky descending



On the seeker  
A beggar at His Door Divine.

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As Water love milk  
O heart ! thus Love the Lord,  
of All created beings.  
Like the water, which burns  
First, and protects the milk  
From burning  
So the earnest seeker  
Must burn protecting,  
With love selfless  
All beings created.  
For, O Lord Creator  
Your Love limitless  
Bounteous protects,  
Himself the seeker,  
Through limiting all  
That gets separated  
Thus is the seeker blessed  
Exalted by His Love limitless.

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As the Chakvi Loves  
The moon  
So love O, my heart  
The Lord of Oneness.  
All night long  
Woed by separation pangs.  
As the chakvi cries  
For the mate  
So wail, O, heart  
For the Lord of Love eternal.  
Only they whom he blesses  
And thus exalts  
Taste the joy of Love in Oneness



With breathe withheld, and passion frozen, the Temptresses stood, like icicles in a glacier cave, when the Greatest of the great, the Sst Guru emerged from his ecstasy and the song of Love True ended:

Back to the palace of the Raja, and the ravishing Tempresses threw off their bejewelled or ornaments and took away their glittering garments and dresses like the simple homely women appeared before Raja Shiv Nabh who with bated breath was awaiting the news from his Messangers of Eros.

He just could not believe his eyes and heard the entire story with tears of love and repentance flowing.

Thus moved, the Raja came to lay his head at the haloed feet of the great Sat Guru for long days and longer nights, the Dialogue of Illumination went on with the Raja and the Rani who too was as earnest a seeker as her husband. It was then that the great Sat Guru expounded the inner esoteric truths about Raja Yoga.

The great Sat Guru was the great Master too of the occults in his age. For, who else could be bigger than an Avater the incarnation of "Light Divine in Totality" that is God Almighty Himself.

It is there in Sangal deep that the great Sat Guru gave to the world of the Seekers the Divine gift of the holy text known as Ratan Mal Ramkali "A Yogi must meditate in seclusion if he is aiming to practice Raj Yoga" said Sat Guru Baba Nanak Maharaj "for subduing the five Senses moderation only is necessary not rigorous denial.

And the Yogi starts by meditating on the nature and the content of Truth.

With this as the starting point, the Yogi goes on to the practising of meditative disciplines, till he can unite the the two streams of consciousness, one of which flows from the life force and the other from the light within. It is



thus that the Yogi awakens inner consciousness and "The Third Eye" the Eye of Inner vision, begins to function.

It is thus, that with inner vision beginning to function the inner consciousness of the Yogi gets linked in oneness with Divine consciousness". "Thus" said the great Sat Guru "the Yogi achieves oneness with the One, through practising Raja Yoga".

"O, Master of the great masters" said the Raja after hearing the exposition of Raja Yoga "It sounds all so, impossibly difficult, O, Teacher True ! teach us the straight and simple way".

The great Sat Guru smiled most benevolently and sang thus :

Make the self, a container  
 Let the milk of compassion  
 Be its content,  
 With aspirations True Lover  
 Leaven the milk.  
 Then, this curd, O Shiv Nabh !  
 Churn with the churner  
 Of Discrimination  
 Making the Sacred Name  
 The string  
 For the Churner True.  
 Thus living churning and  
 churning and churning  
 Again and again, collect the Butter  
 Thus the Seeker becomes one  
 With the only One  
 The lord of Love  
 and The fountain of Compassion,  
 Thus united in oneness  
 With the One  
 The seeker blessed  
 Gets Bliss eternal,  
 "This O, Raja, is the Path of Yoga, straight and  
 simple".



## THE ILLUSION OF MAYA ITSELF

Taking leave of his, now enlightened, Royal devotees, the Sat Guru travelled down to Kanya Kumari, the extreme southern end of the Indian sub continent, and spreading the message of his sprit Divine, arrived back in the matriarchal area where the present Travancore is located. The ruler of the area was the Rani, as enjoined by the custom of sucession from mother to daughter.

The Rani was a good and considerate ruler and offered hospitality to the great Sat Guru. which he accepted saying "you know the Art of giving and thus the art of living" and added "He who shares, what he has, with the others who need it equally or even more is timely blessed"

"Talking of giving or keeping" said the Rani "Maharaj, is it not all an illusion, "Maya ?"

"Ah ! dear daughter" replied the great Sat Guru, "With so much of awakening within, even you are still trapped in the cob webs of considering anything as Maya. Where is Maya ?" "Every thing in creation and even beyond creation" said the Sat Guru "is totally and unquestionably Real, what is unreal and where is it, Dear Rani ?"

And then the Great Sat Guru revealed the highest of Truth, all which ever been expounded in the entire history of man's, journey in search of Truth.

Only an Avatar of the Divine stature of the glorious Sat Guru Baba Nanak Maharaj could state the inner most



Truth, exploding the illusion of Maya itself. His esoteric stature in the hierarchy of the Job doers Divine was that of the Administrator of the Universe of universess as the Incarnation of the Almighty God Himself Enlightening the Rani the great Sat Guru Maharaj sang the song of the Real.

In the Absolute, not Real ?" O Rani

"or Is Him not Real ?" asked the great Sat Guru Maharaj' and, thus as king ascended into the Trance of "Him, The Real" and then burst forth in song, with the flashes of Light Divine  
The Absolute is Real.

Thus the Point, the Beginning  
Is Real

From that Point Real, flowed

Him

And Him is Real,

From the Him, the Real, flowed All,

All the Regions are His

Who is Himself Real,

So are His Heaven Real

So is His, the Almighty God's creatiod,

As all His, Real

His thoughts, and His acts

Are Real

His acts and his decisions

Are Real,

His behests are Real

His commands are Real

His Grace is Real

And the symbols of his Grace

Are Real.

Real is His Might

And Real are His Powers Divine



And All, that those Powers Real

Manifest is Real.

All that manifests as Real

Is seen as Real

Thus millions upon millions of His creatures

Declare Him as Real.

So are His Praises by millions upon millions Real

So are His Powers, as praised,

By millions upon millions Real

Says Nanak, only those

Blessed by the Real know the Reality of the Real.

And only those are

Blessed with knowing

The Reality of the Real

Who contemplate on

The Real.

Then the Great Sat Guru Maharaj coming out of the Ecstasy of the Trance of the Real explained in the smallest number of words the Highest Truth of all Times and explained the inner meaning of knowing the Real. "All those Dear Rani ji" "said the Great Sat Guru "who contemplate on the Nature of the Real come, by His Grace, to realise that every object in His creation is Real. And it is this Realisation of the Reality of all that is seen or even unseen which brings the boon of liberation from the cycle of Birth and Death and Rebirth again and again."

"And All those" added the Great Sat Guru Maharaj who meditate on the 'Maya' and therefore on the unreal remain bound in the chains of the cycle of Birth, Death and Rebirth, again and again, unceasingly.



For, they who mediate on the ever changing remain caught in the net of the ever changing, which means the unending cycle of Birth, Death and Rebirth."

Thus lifting the dark cloud of non understanding from the inner consciousness of the Rani, the Great Sat Guru Maharaj luminously exploded the ages old conception of 'Maya' of every thing as unreal, a conception which multi-centuries long, blighted the basic urges of the human beings to be themselves, as the executors Will Divine and joyously live the reality of every thing. Having thus travelled as the Messenger of the Real, all round, the South, the Great Sat Guru decided to return to his Abode sacred at Sri Kartarpur Sahib.

On the way back the Great Sat Guru went to Brinda Ban, the birth place of Lord Krishna and then to Delhi. While at Delhi the Great Sat Guru camped on the high bank of the River Jamuna. On that spot today stands a beautifully built Gurdwara known as Gurdwara Majnoon Tilla. It is situated very near the Delhi university campus, perched on the high bank of the River commanding a glorious view of the meandering course of the River.

During his sojourn at Delhi, the Great Sat Guru<sup>u</sup> went to stay for some days at the Holy Shrine of Hazrat Khwaja Nizam-ud-din Aulia, Mehboob-i-Ilahi, The Beloved of God Almighty.



## CONGREGATIONAL DIALOGUES

After travelling round the world of men of varied hues, beliefs and of varied textures as their creeds, the great Sat Guru finally settled down at Shri Kartarpur. People from all denominations and directions, were drawn to the magnet of light, the great Sat Guru's congregation, which now had come a regular feature in the daily life of sacredotal Sri Kartarpur.

Once, when the sacred congregation had just begun a devotee got up and begged permission to leave.

The Sat Guru asked for the reason for such a hurried departure. And with folded hands the devoted said.

"Sat Guru Maharaj ; for long it has been a law with me to have your Holy sight, Darshan every day of my life without fail. So I had to come today resolve bound.

But Maharaj today I left a sick friend 'behind and he has no one else to look after him".

The Sat Guru got into holy wrath and reprimanded him saying.

"In coming to have the sight of me, you, Dear brother served yourself. And not the one whom god Almighty had consigned to your care. Thus you have let down my teaching".

And then added addressing the congaegation. "See, Dear ones, how the self unwarily grips the minds of men



who have good intentions. This is how the self deceive by appearing under the cover of a good act. There is no greater way of serving God than serving those in need," said the Sat Guru while giving the men permission to leave.

Another day Bhai Manilal asked the Sat Guru.

"How can one serve Him, when no direct service can be rendered to God?"

"To love and serve His created beings is the way to serve Him, Dear one, there is no better way".

"Tell us, Sat Guru Maharaj, How to be free?" asked one.

"To be rid of evil thoughts is to be rid of evil deeds.

To be rid of evil thoughts, pour into your mind the thoughts of doing good and goods deeds will follow.

When goods deeds are done ever and always the mind becomes the land on which the image of goodness gets reflected.

Thus doing goodness lives the True way and to live the True way is to be free one.

Another devotee in the congregation asked, "Is knowing Truth, not the way to the True way?"

"Indeed, dear one, but knowing alone is not enough" said the great Sat Guru, "Truth, the Absolute, is higher than God, but True living is even higher than the Absolute itself.

Therefore, living truly is really to know Truth."

Another day, a Sikh asked the Sat Guru. "The heart does not throb with Love and the mind refuses to become calm how can I achieve this?"



"Brother" said the Sat Guru "cultivate the triple qualities. contentment, Truthfulness and Forgiveness. And then see how warmly the heart throbs with Love and the mind wanders no more.

Calmness is the fruit that grows on the tree of one pointedness."

Another, one on hearing this asked the Sat Guru, "Maharaj teach us the way how to become one pointed".

The Sat Guru replied.

"Fill your mind with the thought of what you want to achieve. That is the essence of devotion and the inner meaning of one pointedness".

To this the grat Sat Guru added "Brother" look at what happens in daily life in nature itself, all around us all. The lust in the fish, the hissing sound in the snakes the sense of smell in the bee, the passion for light in the moth, the elephants love for the tender touch, all these become the causes of their perishing.

Now brother, all these have only one sense in them which brings them destruction, what of the human beings who have as many as five senses to lead them astray, And all them act as nooses round man's neck to draw him away from the path he chooses to follow. Therefore Dear ones, to become one pointed is to fix one's eye on the object one wants to achieve.

One who forgets even himself entirely in his intensity to achieve the object he sets his heart on, unfailingly he achieves that object. That is what becoming one pointed means. It is such a man whom the God Almighty blesses with the joy of achievement".



In another congregation a disciple asked the Sat Guru.

"How is it that the illusion of Maya, that is of dark thoughts of self pursuit I cannot dispel? Show your humble devotee the way Maharaj".

"Only look at your own Shadow, Dear one, you can go miles and miles and your shadow will always remain in front of you, when you are walking with the sun at your back.

But dear one, for one moment turn your own face towards the sun and then see where is the shadow, it vanishes.

So, it is with the mind of men, so long as their face remains turned away from God Almighty they remain haunted by the ever present pursuit of the self and thus remain entangled in the snare of the Shadows of Maya, wrongful desires. But the moment your face turns towards God Almighty self pursuit melts away and altogether vanishes and the darkness, the shadows Maya, wrongful desires, pursue you no longer".

A devotee, asked "why is it that "Sat Nam" is always uttered before any congregational hymn is sung?"

"Dear one" replied the Sat Guru "Some start with the name of Goddess Durga and some by the name of Lord Shiva. But the Sikhs worship only the God Almighty, the One and only One. His name is the ever highest. Therefore we all seek the protection of His name only Sat Nam, therefore, always precedes what ever we do or wish to do".

Another one in the congregation asked "Sat Guru, The Hindus and the Muslims follow the laws enjoined upon them by their prophets. What laws, O Maharaj are we to follow?"



**"The law of Truth" was the great Sat Guru's answer. "Follow the law of Truth. There is no law higher than that, nor any other way of life superior to living truly, serving all those in need, with Love".**

**One day, a Yogi who had come to attend the congregation asked.**

**"O Great Teacher, how is that inspite of my practising Pranayama, my mind finds no peace ?**

**"My dear friend ! By Hatha Yoga you try to draw upon the energies of the Sun and the Moon into your physical system. Dear one, Draw the energy from the Sun within, and the mind will become as tranqiul as the light from the Moon".**

**It was in the very last congregation that the great Sat Guru answered the questions about what he the Divine Teacher and the Great Guru of them all enjoined on his own Sikhs.**



## TESTAMENT FOR THE SIKHS

Thus spoke Sat Guru Maharaj "He who is truthful, contented, and compassionate towards all, he is the Sikh who is free of all covetousness and hate. He who harms none, holds control over his passions, is rid of the extravagance of desire, he who thus controlled discriminates between right and wrong, before he does any act is a Sikh.

And he who Surrenders to the Lord Supreme and has learnt to live by His will, such a person, so harmonised within, is a Sikh".

Further the Great Sat Guru Maharaj added,

"Most people profess to love others but in practice they only love their own selves. There are a few who love those who love them, but a true devotee, a Sikh must love all, even those who hate him.

"Most people work for gain only, a few work out of duty, and only the rare ones works without desire for personal gain. But a true devotee, a Sikh must serve friends and enemies alike, knowing that it is only thus that he can best serve God Almighty. Every one lives for the self and only some share what they themselves gain with others. Only rare ones among men find happiness in sharing with others, a true devotee, a Sikh, must live dedicatedly entirely, for others.



Most people want their own name to be exalted. A few want their friends to be exalted. Only rare ones among men want neither name nor fame. But a true devotee, a Sikh, must exalt only the name of God, the One and the One, without any sense of the self.

The Prophet of light, that the great Sat Guru was, with these injunctions of light he produced the true devotees, his own Sikhs who shine with the lustre of cut diamonds as human beings, as worthy sons and daughters of humankind.

After the great Sat Guru Baba Nanak Maharaj finished his last Testament for his beloved Sikhs he began withdrawing within his Divine self.



## UNDER THE SAME DOME

The devoted ones around the Sat Guru sensing that the great and the glorious Master of them all had decided to ascend began to weep bitterly and unconsolably.

At this, the light incarnate Sat Guru Maharaj came back from his Trance of Ascension and sang the song of love, the last verse of which throbbing with the pignant mellowness of true love reads.

“Says Nanak, men weep truly indeed”.

O, Father of us all when they weep through love”.

Having sung this the sublims most Sat Guru himself drew a white sheet, over himself. The great Sat Guru was 69 and the year was 1538.

The great Sat Guru had lived oneness with the One and the only One and oneness with All, His, created beings so perfectly and dynamically that both the Hindus and the Muslims, who all alike attended his congregations as devotees and seekers both wanted to do the last rites of the Sat Guru Maharaj's earthly remains in conformity with the customs of their own religions.

But where were the last remains of what was the purest puritly of light incarnated on earth, in the human form.

There only was found the sacred white sheet. This the Hindus and the Muslims shared alike and a Samadhi and a Grave came to co-exist under the same dome at Sri Kartarpur.



Some decades later, a mighty flood in the River Ravi showed signs of endangering the Gurdwara at Sri Kartarpur and by the wish of Baba Sri Chand Maharaj the Udassee elder son of the great Sat Guru, the sacred remains under the Samadhi were brought to Dera Baba Nanak on the opposite and the safer bank of the River Ravi.

Thus him, the great Sat Guru, who life long belonged to the Hindus and the Muslims alike, still continues to belong both to Pakistan and to India with his sacred Grave in Sri Kartarpur on the Pakistan bank of the River Ravi and his holy Samadhi in Dera Baba Nanak on the Indian bank on the same River.

It was in the 19th century, when Maharaja Ranjit Singh had founded the Punjabi Sovereign State that under the inspiration of the great Master of the Occult, Baba Sahib Singh Bedi Maharaj the Raj Guru of Maharaja Ranjit Singh and his Panjabi State that a golden dome was put on the Sacred Samadhi Gurdwara of Dera Baba Nanak. General Attar Singh Bedi supervised and guided the construction of this Gurudwara. Haloed with the sacred remains of the great Sat Guru, Dera Baba Nanak situated about 35 miles from Amritsar has been the magnet for multi millions as a place of pilgrimage where besides the Sikhs come the humanists from all lands and of all creeds who revere Sat Guru Baba Nanak as the great Humanist Master. Again, it is at Dera Baba Nanak that the sacred cloak "Chola Sahib" which the great Sat Guru brought back from the Holy Mecca and used it on his own haloed self is recently lodged in the Gurdwara Sri Chola Sahib. Every year on the 5th of March a vastly attended festival is held when the sacred cloak is annually exhibited for its Darshan.



## FROM THE OCCULT EYE VIEW

Esoterically viewed, Sat Guru Baba Nanak was the embodiment of Total Light. It is this Light celestial that he spread in words and through actions. When one goes into the spectrum of light celestial five colours appear with that light splitting for becoming functional on the planet earth.

Each one of these five colours represents a vitality of the celestial. The five colours of the split up of light celestial, thus represent the five esoteric vitalities which became functional with the earthly existence of Sat Guru Baba Nanak. Looking at the spectrum of these Vitalities the inner eye sees these Vitalities, as the Vitality of Devotion, the Vitality of Humility, the Vitality of Service, the Vitality of Evolverment and above all the mother of all Vitalities, the Vitality of Compassion.

It is these Quintiplet of Vitalities which functioned as the composite Dynamics out of which flowed the stream celestial of the Great Sat Guru Baba Nanak teachings. It is this esoteric appraisal of the Dynamics of light which the great Sat Guru incarnated which explains the most astounding phenomenon that in the state ecstatic, if one attempts to have the human form of the great Sat Guru in front of one's eyes it is just not possible to bear the dazzle of light with the normal human eye.

All and the utmost that the eye can see is the halo of light around the sacred feet of the great Sat Guru. Above the area of the feet, upto the ankles only, and no more, can the human vision stand it, so lustrous is the Blue



light celestial, which one sees through the Vitality of the Occult.

From this phenomenon seen through the blessings of the Occult, flows the possibility of a correct appraisal of the Divine stature of Sat Guru Baba Nanak and the height of the Teachings he gave to the world of men.

Most of his Teachings are based on pure revelation which had once again become necessary, because of the changed context of the human situation in the process of evolving from the jungle stage to the stage of organised social existence.

The New Revelation which flowed through the Holy Voice of the Sat Guru, was not meant just for the contemporary needs of humankind but for the entire phase of human evolution, till perfection is attained and man totally enlightened reaches, through evolving, the stage of becoming a human being in perfection.

Thus viewed, the Teachings of the Great and the Glorious Sat Guru far transcend any and every philosophical system, which has yet been expounded.

In fact, it would be an utter error of approach to attempt any comparison of the Teachings of the Great Sat Guru which flowed from pure Revelation with any systems of schools of Philosophy. The magnitude of the Teachings of the Great Sat Guru cannot be confined by any boundaries of containment nor can they be delimited within the dimension of any defined frontier as a school of Philosophic Thought. Totally Humanist in application to the world of men and wholly revelatory in relation to the Nature of Nature and its creative process and their functioning, from, eternity



to eternity, the sacred Teaching of the great Sat Guru contain their unlimited and unlimitable magnitude in the context of the theory of Space and Time continuum, the totality of ethical dynamics which human kind would ever need upto the finale of Perfection, as a species in creation.

